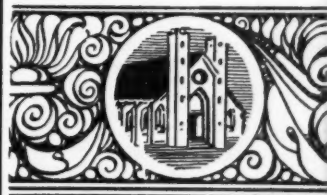


# CHURCH MANAGEMENT

*A Journal of Parish Administration*



**Church World Press Inc. • Publishers**  
**CLEVELAND**

# Unified Loose Leaf Church Treasurers' Record

Three ring binders of iron cloth, more durable than leather. The leaves lie perfectly flat in the open binder. Fillers may be renewed at small expense. Size of the sheet 11 x 8½.

Contents: Cash received, Cash disbursed, Individual Ledger Account, Record of Individual Payments, Annual Report, Weekly Summary, Memorandum.



## DUPLEX SYSTEM

	Binder and Leaves	Binder Alone	Filler Alone	No. of Leaves
No. 1— 200 names	\$ 3.90	\$2.50	\$1.40	85
No. 2— 300 names	4.75	2.75	2.00	120
No. 3— 500 names	5.50	2.75	2.75	172
No. 4— 800 names	9.50	5.75	3.50	247
No. 5—1000 names	9.75	5.75	4.00	309
No. 6—1500 names	12.50	6.50	6.00	416

Single envelope system at slightly lower prices.

**INDEPENDENT SUPPLY HOUSE, 2182 East Ninth St., Cleveland, O.**

**Do Your Leaders Know How to Lead?**

## Putting It Across

By William H. Leach

condenses in a small readable volume the principles of leadership. It is planned to help the committee chairmen, presidents of men's clubs, ladies' societies, Sunday school leaders, preachers and all others who want to know how to influence and direct their workers. Show your leaders the possibilities they have.

Note table of contents:

**The Man  
Getting Organized  
Team Work  
Tools for Handling Men  
The Committee Way  
Co-laborers Together  
Putting on a Campaign  
Publicity  
Personal Efficiency  
Handling the Sinews**

GET YOUR KEY MEN READING IT.  
GET YOUR YOUNG PEOPLE STUDYING IT.

Price \$1.25. We Pay the Postage.

**CHURCH WORLD PRESS, INC.**  
626 Huron Road Cleveland, Ohio

Bound copies of *Church Management* are completely sold out. We recommend that you buy

## Church Administration

By William H. Leach

"This book is as good as a half day visit in the offices of one hundred of the most aggressive churches in America."—A. W. Beaven.

"As necessary to the preacher as the table of logarithms to the engineer."—Bernard Clausen.

"A veritable cyclopedia of practical suggestions."—Christian Observer.

"Financial campaigns, publicity, official board meetings and special day programs are given a thorough treatment."—The Baptist.

"This volume will be most suggestive and can be confidently recommended."—The Presbyterian.

"The cream from the experiences of hundreds of churches."—The Lookout.

"Few men are better qualified to write upon this subject."—Christian Advocate (Nashville.)

302 Pages. Large 12 mo. Illustrated—\$2.00  
(We pay the postage)

**CHURCH WORLD PRESS, INC.**  
626 Huron Road Cleveland, Ohio

# BETTER PREACHING

*An Essential Feature of Church Efficiency*

## CHURCH MANAGEMENT

*presents the*

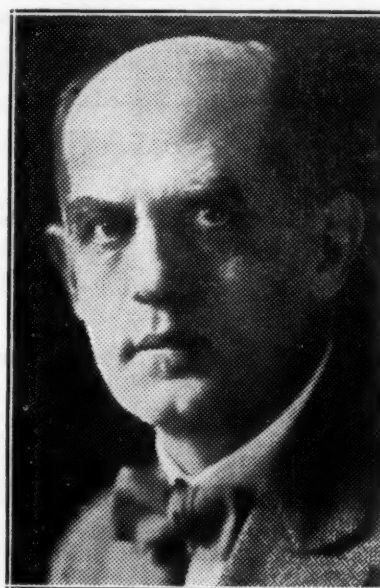
### Ott Correspondence Course in Public Speaking & Leadership

Better church management implies better preaching. Many ministers who enter the pulpit with burning hearts find that they lack the voice and the technique to grip the congregation with the great message they seek to proclaim. Years have been spent studying subjects. But of what avail is learning if there is no power to grip hearers and secure a favorable response.

The Ott course makes it possible for the preacher in his own home, under the best of guidance and instruction to improve his pulpit power 100 fold.

The course includes:

Voice Preservation  
Platform Technique  
Thought Organization  
Thought Dramatization  
Personality Development  
Arousing Audiences  
Program of Church Service  
Topics for Present Day Needs  
Technique of Community Events  
Securing Favorable Response



EDWARD AMHERST OTT

Author of "How to Use the Voice," "How to Gesture," etc. Formerly instructor in Hiram College. Dean at Drake University for eleven years. Internationally known as a Chautauqua lecturer. Three times president of the International Lyceum and Chautauqua Association.

Dr. John J. Tigert, United States Commissioner of Education says:

"Conwell had his 'Aces of Diamonds,' Bryan, his 'Prince of Peace,' but Dr. Ott's 'Sour Grapes' surpasses them all."

Fill out the attached coupon and mail it today. Full information will be mailed you regarding this remarkable course.



Church Management, 626 Huron Road,  
Cleveland, Ohio

Please send me at once full information regarding the Ott course.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_



VOLUME III  
NUMBER 4

# CHURCH MANAGEMENT

JANUARY  
1927

## Parish Administration

	Page
The Minister's Office—Robert Cashman.....	197
Self Government in the Church House—H. L. Williams.....	203
Prayer Meetings Hot and Prayer Meetings Cold—Robert A. Hunt .....	200
What to Do in January.....	207
Favorite Hymn Service.....	208
Dollar Tips .....	233-234
Effective Tactics and Methods.....	234-235-236
Ask Dr. Beaven.....	213

## Religious Education

Building the New Jerusalem at Chatham, N. J.....	206
Pith and Point.....	228
Self Government in the Church House—H. L. Williams.....	203

## The Minister

Marketing Your Manuscripts—William H. Leach.....	199
The Will to Power—J. W. G. Ward.....	205
A Personal Invoice—Paul H. Yourd.....	207

## Material for Sermons

New Life for the New Year.....	198
Prayer for 1927.....	210
The Shepherd Psalm—Henry Howard.....	211
Illustrative Diamonds—Paul F. Boller.....	215-216

## Selected Sermons

The Battle in Nineteen Twenty-seven—Rembert G. Smith..	195
Facts Are Stubborn Things (A drama sermon)—Perry J. Stackhouse .....	217
The Pure in Heart (Children's sermon).....	219

## Editorial Page

Selling Church Management to Laymen—Spare Room Thinking—Preaching What One Doesn't Believe—Why Is Democracy Afraid of Democracy—Two Ways of Looking at Most Things.....	209-210
---	---------

## Book Broadcastings

221-222-223-224-225

## Vital News Notes

226-229-230-231-232

## The Editor's Drawer

The editor always likes to receive letters from the subscribers. It always does him good when he gets a note saying, "That's great stuff, give us more of it." And it is always helpful when some one writes in protesting against articles or errors in the magazine. These kind of letters help, with the others, to guide the editorial policy.

But here is a kind of letter we don't want and I think that you will agree with me.

Dear sir:

I gag right here... Your printing such blatant attacks upon the Bible as Gilkey's "World Debt to Jesus," compels me to register to you my disgust and notify my local P. M. that I will not take your paper from the post office hereafter.

What does Gilkey's D. D. stand for? the Devil's Darling? I opine that the faith of the new generation will have to rest as of other generations, upon the word of God, and not on such intellectual slop dished out by some apostate Judas. You cannot spread any more such rotten spew on my plate.

Yours in the Faith,  
Clinton W. Clough.

The editor personally acknowledged a dozen or more protests against this particular article. They commanded respect because of their sincerity and the Christian way in which they were written. But I will leave it to you, my readers, as to whether any editor is under obligation to do any thing with a letter, such as this, except throw it into the waste basket or expose it as a strange example of gentlemanly correspondence.

**Terms of Subscription**—Price per copy, 20 cents. Subscription One Year \$2.00. Postage to foreign countries 50 cents per year additional excepting Canada and countries where the United States domestic rate applies.  
**Change of Address**—Always give both old and new addresses when requesting change for mailing.  
**Manuscripts**—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.



CHURCH MANAGEMENT Published Monthly by CHURCH WORLD PRESS, Inc.  
626 Huron Rd., Cleveland, Ohio.

Entered, as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the Act of March 3, 1879

William H. Leach—Editor-in-Chief

Edward E. Buckow—Business Manager

Copyrighted, 1926

Printed in U. S. A.



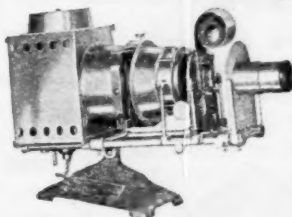
# The Whole Bible in Pictures

OLD TESTAMENT — GOSPELS —  
ACTS — PAUL

**P**ERFECTLY Wonderful — “Amazed” — “Pleased” — “Delighted” — “Attendance Doubled” — “Fills My House” — “Increased My Juniors 100%” — “Sunday School Growing By Leaps and Bounds.” These are excerpts from a few of the thousands of letters we have received from prominent ministers who use our marvelous service.

YOU SHOULD KNOW about our great proposition, to furnish YOU with the WHOLE BIBLE IN PICTURES. There is a slide for every place, every character, every event mentioned in your Bible, together with a superb lantern and scholarly lectures complete, at unheard of prices, bringing slides to you at 5c each.

PROJECTS  
BOTH  
GLASS  
AND  
FILM  
SLIDES  
PERFECTLY



The NATIONAL

# FREE

This superb (\$79.50) lantern will be included absolutely free with your initial order

for The Whole Bible in Pictures

WE PLACED MORE THAN FIVE MILLION pictures in the most aggressive churches throughout the world last year. Attested by thousands of ministers.

LET US SEND YOU A FREE SET of these New Process Lantern Slides, a complete prospectus and our unprecedented offer. Mail attached coupon today.

## NATIONAL PICTURES SERVICE, Inc.

Provident Bank Building

CINCINNATI, OHIO



Mail coupon now.

Do you own a lantern?

National Pictures Service, Inc.,  
Provident Bank Bldg., Cincinnati, O.

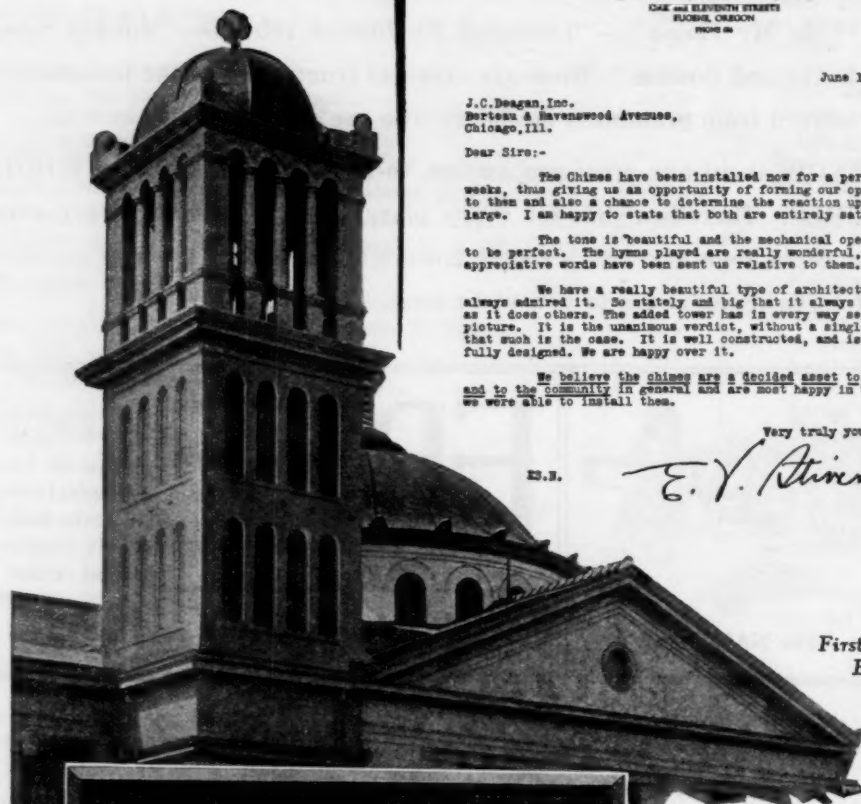
Send me Free sample set of your New Process Pictures, your prospectus and unprecedented offer.

Name .....

Address .....

Pastor .....

.... "We believe the chimes are  
a decided asset to our church  
and to the community , , , , , "



E. V. STIVERS, Pastor  
Box 100, Eugene, Ore.  
Phone 100

STUDY  
**First Christian Church**  
ONE AND ELEVENTH STREETS  
EUGENE, OREGON  
PHONE 100

MISS LENA E. NEWTON, Assistant  
Office in Church  
Phone 100

June 16, 1926.

J. C. Deagan, Inc.  
Berkeon & Havenswood Avenues,  
Chicago, Ill.

Dear Sirs:-

The Chimes have been installed now for a period of two weeks, thus giving us an opportunity of forming our opinion relative to them and also a chance to determine the reaction upon the city at large. I am happy to state that both are entirely satisfactory.

The tone is beautiful and the mechanical operation seems to be perfect. The hymns played are really wonderful, and many appreciative words have been sent us relative to them.

We have a really beautiful type of architecture. I have always admired it. So stately and big that it always impresses me as it does others. The added tower has in every way set off the picture. It is the unanimous verdict, without a single exception, that such is the case. It is well constructed, and is most beautifully designed. We are happy over it.

We believe the chimes are a decided asset to our church and to the community in general and are most happy in the fact that we were able to install them.

Very truly yours,

E. V.

*E. V. Stivers*

First Christian Church  
Eugene, Oregon  
E. V. Stivers  
Pastor

**FIRST CHRISTIAN CHURCH MEMORIAL CHIMES**  
DEDICATED TO  
THE GLORY OF GOD

AND IN LOVING MEMORY AND SACRED HONOR OF

MR. RAY GODDARD	PRES. E. L. CAMPBELL
BY MARTHA GODDARD	BY MISS F. L. CAMPBELL
MR. T. C. HENDRICKS AND	MR. J. M. WILLIAMS
MRS. IDA H. CHAMBERS	AND SON, VERNON
BY MRS. T. C. HENDRICKS	BY MRS. J. M. WILLIAMS AND SONS
MRS. ADA H. SMITH	MR. AND MRS. R. M. HARTLEY
BY MARGARET ANN SMITH	BY MR. AND MRS. G. E. LINN
MR. AND MRS. D. M. MC CRADY	MR. AND MRS. L. J. SPARKS AND
BY MISS M. J. THOMPSON	MR. AND MRS. JOHN B. SHERMAN
MRS. CLARA MILLER, JESSIE MC CRADY	BY MR. AND MRS. W. T. SHERMAN
PROF. C. H. HONGGATT AND	MRS. E. C. SANDERSON
MRS. S. E. STEVENS	BY THE WOMEN OF
BY FIRST CHRISTIAN CHURCH CHORUS	EUGENE BIBLE UNIVERSITY
MRS. FLORENCE JAMPTON HONGGATT	MISS LENA E. NEWTON
BY PROF. C. H. HONGGATT	BY FIRST CHRISTIAN CHURCH OFFICIAL BOARD

JUNE 6, 1926

..... May we send you  
information about the  
greatest invention in  
Tower Chimes History?  
...no obligation, of course

**J. C. Deagan Inc.**  
ESTAB. 1880

190 Deagan Building  
CHICAGO

VOLUME III  
NUMBER 4

# CHURCH MANAGEMENT

JANUARY  
1927

*A Journal of Homiletics and Parish Administration*

WILLIAM H. LEACH, Editor

## The Battle in Nineteen Twenty-seven

*A New Year's Sermon by Rev. Rembert G. Smith, D.D.  
St. John Methodist Episcopal Church, South, Augusta, Ga.*

THE true church of God goes from one battle to another to face armies of different foes. There is no surcease in her struggle, no adjournment of her armageddon, no entire eradication of her enemies—so long as she is the church on earth. But there are given times of transition, periods of pause when she may consolidate the councils of experience, calculate the resources in hand, and consider the nature of the conflict which is just ahead. To such a time the people of Israel had come. Moses' work is about ended and Joshua is to succeed him. The deliverance from Egypt and the escape from the wilderness are to be followed by the entrance into Canaan and the conflict there. A new era is about to emerge.

The division of time into seasons and years and centuries is of value in that as one is about to end and the other to begin it is appropriate and profitable to ponder the past and to prepare for the future. Hopelessness declared that "the old world is dead and the new is powerless to be born" but no such gloom as this ever darkens the vision of the true church of God as she moves out of the past into the future. She anticipates the abundance of Canaan greater than that of Goshen as she advances through the Jordan. This in spite of the trials of the period of transition and the certainty that there are bitter battles ahead. As the church enters into the New Year what should be her spirit and her expectations?

### The Will to Fight

The church should have the will to fight both because to do this is her original and unmodified commission and

because her foes are clearly visible and cruelly vicious. Without this will to fight the church is rebellious against the authority of her conscience, disloyal to a distressed world, and disobedient to her Lord.

The conscience of the church has always been a moral realm of peculiar

"When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt.

And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people, and shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; for the Lord your God is He that goeth with you, to fight for you against your enemies, to save you."—Deuteronomy 20: 1-4.

enlightenment in which has appeared the conviction that war should be made against the sins and the evils and the sorrows in the life of the world. Abraham, Moses, Samuel, Isaiah, Micah, Peter, Paul, John, Augustine, Savonarola, Luther, Wesley and many others have seen the light of duty shining clear in their consciences and this light has made visible the foes which were to be fought against. The will to fight against them is in the heart of every true member of the real church of God.

The conditions in the world call upon the church for militancy of spirit and of deed. The outstanding conclusion from these conditions is the need of

men. They are overcome and oppressed by many foes and the church is commissioned to fight for their rescue. To see these distresses of men is inevitable unless her vision is dangerously dimmed, her insight seriously impaired.

Jesus Christ commanded His church to make war upon the great enemies of mankind. He plainly declared that He came to bring not peace but a sword and assured His disciples that unless they were willing to deny themselves and take up their crosses they were disqualified to follow Him. The one who puts his hand to the plow and looks back is not fit for the kingdom of God, and the duty of preaching the gospel is not to be delayed even for the burial of the dead. When the church is not on the battlefield it is because of disobedience to the Lord Himself.

### The Foes for 1927

What are some of the foes with whom the church should contend in the new year into which she is now entering? In essence they may be largely the same old foes.

There are striking and important similarities between the Egyptians who seek to hold the Israelites in their brick-kilns and the Canaanites who strive to keep them out of the promised land. But while the opposition to the church originates in constitutional carnal corruptions and cruelties the forms and the stratagems of the foes change from age to age and the ingenuities of iniquity issue into insidious and incessant innovations. The church must have a genius for the unexpected and be prepared for the protean powers of her pro-agonist. Nevertheless the form of Goliath is silhouetted against the sky as he marches on the heights boast-



ing of his might, and his armour and weapons are visible. It is well for David to look at the giant and at his equipment before he goes to battle with him. The church should know as much as can be possibly learned about her foes.

The church in 1927 should make war on the spirit of intolerance. Theological hatred is a manifest and dire development in the religious life of the present time. The Ephraim of fundamentalism and the Judah of modernism are vexing each other and many scornful unbelievers are saying in incisive irony, "Behold, how these Christian leaders love each other!" It is quite evident that there are many differences of opinion and some oppositions of conviction in the church at the present time. It is not impossible that in the not very distant future there will be a realignment of Protestants into fundamentalist and modernist groups and if it results in the reduction in the preposterously large number of Protestant sects it will after all be a blessing and the ominous doctrinal controversy now going on instead of becoming ultimately a divisive movement may be an integrating influence. Such a result should not be unduly and artificially accelerated. It is in order to pray and to hope for it. In the meantime all of those who believe that the Christian spirit can and should be maintained in the church should unite to make a resolute fight on the bitterness of spirit which threatens to disgrace and debilitate the church. Sincerity and strength of conviction may dwell in the same heart with sympathetic imagination and sweet reasonableness. Christian logic never leads to the conclusion that those who are in error should be scorned and denounced: on the other hand it leads to the conviction that they are to be reasoned with and to be loved. The truth of Christianity is not defended by bitterness towards those who reject it or believe it only in part. An essential part of the equipment of him who would contend successfully for the faith once delivered unto the saints is the spirit of the apostle who wrote "Now abideth faith, hope, love—these three; but the greatest of these is love."

#### Foes to the State

The church as it goes into the new year should determine to fight the foes that threaten the State. The Eighteenth Amendment to the Constitution passed largely as the result of the long fight of the church against the evils of alcoholism may well receive the continued protection of the church as no doubt it will. This first outlawing of the curse of alcoholism by any major nation will not be abandoned soon and

it is believed never. If it be regarded merely as a daring adventure with the ambition to achieve national emancipation from the curse of alcoholism, those who expect its abandonment until it has been tried for at least several decades underestimate the resolute power of the forces which brought prohibition to pass and which now propose to protect it.

The church should also make a resolute fight against the corrupt use of money in politics. The purchase of places of honor and authority by money used in the corruption of voters is absolutely destructive of respect for the state, and the church should cry out against it. Its continuance and extension will do more to fan into destroying flames the coals of red radicalism than the fulminations of all the imported orators who hold forth on soap boxes or gather their followers together in places of secret conference and conspiracy. In the church schools, the young people's organizations, the women's missionary societies, the men's clubs—it is time to begin a crusade against the corrupt use of money in politics, and every preacher should lift up his voice in alarm and protest against the venality which threatens the very pillars of the state. In so doing he will be no political partisan but a Christian patriot.

#### Foes in Social Life

The social life is contending with enemies. Indulgence in harmful amusements, the reading of much suggestive and salacious literature, the seeing of erotic movies and dramas, one hot on the heels of the other—are combining to the serious damage of the social life of today. The results are juvenile delinquency, adolescent crimes, domestic dissolution through separation and divorce—all co-operating to put the entire social structure under an ominous strain.

The remedy for the general social ills is obvious. There must be a return to simpler living, the eschewing of extravagance, and the resolute resistance of the reign of immodesty and indecency. These matters require no longer study; they call for action just as the fire alarm and the S. O. S. signal do. They are not problems any longer; they are emergencies. There is a fire burning that must be put out. It is time for the pulpit to reason "of righteousness, temperance, and judgment to come" until the modern Felix, representative of luxury and license, lust and lawlessness, shall be made to tremble. Repentance for riotous living and for ribald rebellion against the restraints of conscience and revelation alone can save us!

#### The True Church Fearless

These are indeed powerful and shrewd foes. But the true church may advance against them without fear. Many battles have already been won against powerful enemies and the history of the church is the record of her increasing victories. If Canaan is ahead, Egypt is behind. The escape from the enemies of yesterday gives hope for the deliverance of tomorrow. Great are the human resources of the church. Many more than seven thousand have not bowed their knees to Baal. Innumerable Hebrew children stand stiff-kneed in the presence of the idol and are fearless in the face of the furnace. To the church is given "not a spirit of fearlessness: but of power and love and discipline." Best of all God is Himself with the church. It is the body of Christ Himself and cannot be holden in any grave. Through it the out-goings of Divine power into the life of the world are seen century after century, age after age. Well may we look for God's leadership of His church. It shall never fail.

"Lead on, O King Eternal,  
The day of march has come;  
Henceforth in fields of conquest  
Thy tents shall be our home:  
Through days of preparation  
Thy grace has made us strong,  
And now, O King Eternal,  
We lift our battle song.

Lead on, O King Eternal,  
Till sin's fierce war shall cease,  
And holiness shall whisper  
The sweet Amen of peace;  
For not with swords, loud clashing,  
Nor roll of stirring drums,  
With deeds of love and mercy,  
The heavenly kingdom comes.

Lead on, O King Eternal,  
We follow, not with fear,  
For gladness breaks like morning  
Where'er thy face appears;  
Thy cross is lifted o'er us;  
We journey in its light;  
The crown awaits the conquest;  
Lead on, O God of might."

#### THIS, BOOKS CAN DO

This, books can do—nor this alone;  
they give  
New views to life, and teach us how to live;  
They soothe the grieved, the stubborn they chastise;  
Fools they admonish, and confirm the wise;  
Their aid they yield to all, they never shun  
The man of sorrow, nor the wretch undone;  
Unlike the hard, the selfish and the proud,  
They fly not sullen from the suppliant crowd,  
Nor tell the various people various things,  
But show to subjects what they show to kings.

—Crabbe.

# The Minister's Office

By Robert Cashman, Business Manager of The Chicago Theological Seminary

**T**HERE is considerable discussion, and a resultant difference of opinion, as to whether or not a minister can combine in his own life the three essentials necessary to success, i. e., the qualifications of a preacher, a pastor, and a business executive.

Many ministers feel that they are called to preach, and not to minister, or to administer, lest in so occupying themselves, they may lose their prophetic vision, or their holy attitude. At the same time, they are apt to wonder why their pews are empty, their influence limited and their incomes small.

They like to compare themselves to the musician at the organ, who, with perhaps no knowledge of the inner and practical side of organ construction, can still produce beautiful harmonies, as they run their fingers over the keys.

This is all right, if nothing goes wrong. Sousa once said, "Anybody can direct my band successfully, for a while." But there is sure to come a time in every minister's life, when he will feel the need of training in the practical business side of his task.

Because at least a third of the minister's time is spent in his "work-shop," it seems almost necessary in our first presentation of this important subject, to consider "The Minister's Office."

I have always felt that orderly habits were the sign of an orderly mind, and yet, most ministers are disorderly in their office habits. I have seen ministers' desks piled high with unanswered letters, unwrapped papers and magazines, some of them yellow with age, books and other unanalyzed and unassimilated material. Roll-top desks with pigeon holes seem especially adapted for this purpose. Without the accumulation of such material, these ministers think that they cannot get into the spirit or the atmosphere of their work.

Coats, hats and packages are placed on a convenient chair, all of which must be moved for the first visitor who arrives. Tables and shelves bear similar evidences of carelessness.

Successful administrators cannot work in this way, but must clear their decks for action. If the minister is to be an executive, and is to control the forces at his command, he must first organize his own office.

A minister's office should be located where it will be the most convenient for those who use it, and where it can be made of the largest possible service to the community in which the church is

interested. This may be either at the minister's home, or in the church, or elsewhere, as circumstances may determine. The equipment of such an office should include at least the following:

comfort; but rocking chairs are discouraged, lest they be found too comfortable, and the minister's office become a lounging place for those who may waste his time. The position of

Robert Cashman, business manager of the Chicago Theological Seminary, has the distinction of developing and introducing the first Business Course for Preachers into seminary instruction. Through an arrangement with Mr. Cashman we have the privilege of publishing the lessons in this course in a condensed form. The one on the minister's office will be followed by the other lessons:

Correspondence    Conventions, Conferences and  
Files and Records    Special Meetings  
Use of Time    Financial Campaigns  
Personal Conduct    Advertising and Publicity  
Organization    The Minister as an Executive



A flat-top desk—with lamp, inkstand, paperweight, pencils, pens, shears, ruler, paste, eraser, pins, rubber bands, clips, etc.

2 filing trays.

Swivel chair.

2 side chairs, preferably with arms, but not rockers.

Book case.

Vertical filing case.

Card file.

Typewriter (Visible) and typewriter stand.

Glass desk-pad.

Telephone.

Clock.

Rug.

Calendar.

Pictures for the walls.

Pencil sharpener.

A flat-top desk is preferable to the roll-top, if for no other reason than as a constant reminder that one's work is not finished until his desk is cleared. Two filing trays are recommended for daily use, one for incoming papers or mail, and one for out-going mail or "finished business." This applies whether or not the minister has a secretary or helper. It keeps his work constantly classified. Whatever is in the incoming box needs attention; whatever is in the outgoing box is finished. It helps one to master his work. It is a "game" to get the material from one box into the other.

A swivel chair is more comfortable than a straight chair, saves time and steps, wears less on the rug and floor, and makes it easy to turn from one side of the desk to the other.

Two side-chairs are recommended for callers. Arm chairs are suggested for

these chairs is important. If possible, the one most used should be at the side of his desk, or directly across, facing him, so that he may talk to his guest without turning from his work. The light should be at the minister's back, and in the face of his guest. While this may seem discourteous to the guest, it is really the minister's protection, as he will soon realize if he has not taken an item of this kind into account.

The book-case should be placed where both artificial and natural light will make quick reference convenient without strain on the eyes, and if possible, it should be within reach of the minister's chair. These little items of forethought all count in the saving of the minister's precious time.

A vertical file is a necessity. Correspondence, sermons both delivered and in the making, maps, charts, reports, publicity, telegrams, photographs and other needed material can be filed best vertically, under proper headings and classifications, as may fit the minister's individual needs.

Files for cards may be made very complicated, or very simple, but always, cards should be filed vertically, and if possible, in standard sizes. The Yau-man and Erbe Efficiency Desk is a good example of how practically every card and correspondence-record may be kept within easy reach of the minister, by utilizing the drawers of the desk for card and other vertical files. Where this is not convenient, card files should be provided for church membership lists, baptismal records, marriage records,



financial pledges, etc., even though only envelope or other pasteboard boxes are available. These should be kept on a table near by, rather than on the minister's desk.

A visible typewriter with a standard keyboard has likewise come to be a necessity with every minister. By practice, it is possible to write several times faster with the typewriter than by hand; carbons may be kept for future reference; and reports may be prepared for reading without the risk of error. Dockets and budgets may be written more clearly, and the whole program of church work takes on a more business-like appearance.

It would be interesting to some ministers to visit a large office where as many as fifty letters may be laid at one time on the desk of a business executive, and to observe how the executive sorts them almost automatically for quick attention. The long letters and the hand-written messages almost always go to the bottom of the pile; the full-page, closely-written messages reach the center; while the short, well-arranged typewritten letters somehow find their way quickly to the top of the pile for first attention.

Every minister who uses a typewriter should take the time to learn the "touch system," using all of his eight fingers and two thumbs for the work to be accomplished. A request to the manufacturers of the machine, will bring a book of instruction without charge.

The typewriter stand should be of a height so that the keyboard of the typewriter is about even with one's elbows. This makes a great difference in the nervous and physical strain of one's work. When a portable or other light typewriter is used, a removable board or shelf, placed across the two upper drawers of the minister's desk, may be found convenient to take the place of a stand or table.

An inexpensive glass desk pad is desirable, because, without taking any space, much valuable information may be placed within view for handy reference, such for instance, as a map of the city of the community, a list of church officers, with their addresses and telephone numbers, a calendar for the month, important dates or appointments to be remembered, or such other schedules as may be desired.

A telephone should be so placed that a minister may use it at his desk without rising, and yet so that others may be called to it, without disturbing him. A list of telephone numbers most frequently called, should be kept near the telephone, preferably in plain sight for immediate use at any time.

The rug on the floor and the pictures on the walls are not "necessities to

efficiency" but may be the means of inspiration and happiness. Pictures should be of interest both to the minister and to the members of his church. A tactful minister will frame a group picture of the cradle roll babies of the church, and will hang it in a conspicuous place, possibly near the door. If the frame is made with a removable back, the grouping may be revised as often as desired, with little trouble. Some ministers like to place portraits of their leading officers over their desks, as constant reminders of their partnership in the work of the church. Others prefer pictures of former pastors and present missionaries, or scenes of travel, or religious art.

Comparative statistical charts, showing church growth as related to the community are of interest. A good map of the world, showing the location of various church activities, is most valuable.

The "color scheme" of a minister's office should also be kept in mind. The minister is a Man of God. His reception room should impress his callers with the dignity of his position in the church and in the community. Bright colors and cheap decorations should be avoided. The room should not be too severe, and it should be filled with plenty of air and sunshine, to give it a cheerful atmosphere. Soft tints of blue or gray, or green on the walls, with appropriate curtains at the windows, will produce an effect which would be utterly lost in an interior decoration of cheap designs and gaudy colors.

A church office should be easy to reach. Hours have been wasted on the part of callers at many churches, trying to find the minister's office. If possible, the office should be near the street. Proper signs should guide the stranger so that he may not falter in his quest for counsel, and lights should be placed in dark passage-ways, and over the entrance at night. Steps and stairways should be avoided as much as possible, just as a store is less desirable for rental purposes, if one must go up a flight of stairs to reach it. If steps are necessary, a strong hand-rail should be provided, in order that accidents may be avoided, especially in seasons of rain and snow. A spirit of welcome should everywhere prevail.

If the office is to remain open only part of the time, the hours should be regular, and should be marked plainly upon the door.

The equipment of a church office should be kept simple. Many ministers clutter up their minds and their time and space with needless machinery, most of which has been advertised to save their time, but really wastes it. If an office appliance meets a real need,

saves time and strength, and makes work easier and more pleasant, no reasonable price is too great to pay for it, but if it will not bear this test, then it is better to do without it.

A well-equipped, smoothly running office may become a powerful help in efficient church management, and fortunate is the minister who is able to so organize his office that it becomes his servant, and not his master.

Our next message will deal with The Minister's Correspondence. For those who are interested in this series of articles on Church Management, we would recommend the reading of the following books:

How to Make the Church Go, by Leach, Doran, New York.

Church Administration, by Leach, Doran, New York.

The Technique of a Minister, by Clausen, Revell, New York.

Business Methods for the Clergy, by Day, Moorhouse Publishing Company, Milwaukee.

## THE NEW LIFE FOR THE NEW YEAR

Life Is a Journey.

I will live it trustingly.

"Though I walk through the valley of the shadow... I will fear no evil, Thou art with me."

(Psa. 23:4)

Life Is a Task.

I will live it obediently.

"We keep His commandments, and do those things that are pleasing in His sight."

(1 John 3:22)

Life Is a Mission.

I will live it helpfully.

"Be kind to one another, tender-hearted, forgiving one another."

(Eph. 4:32)

Life Is a Contest.

I will live it earnestly.

"Watch ye, stand fast in the faith, quit ye like men, be strong."

(1 Cor. 16:13)

Life Is a Battle.

I will live it courageously.

"Be strong and of a good courage; be not afraid; for the Lord thy God is with thee."

(Josh. 1:9)

—Frank Ellsworth Bigelow.

## THE MEASURE OF A SOUL

"The world stands out on either side  
No wider than the heart is wide;  
Above the world is stretched the sky,—  
No higher than the soul is high.  
The heart can push the sea and land  
Farther away on either hand;  
The soul can split the sky in two,  
And let the face of God shine through.  
But East and West will pinch the heart  
That can not keep them pushed apart;  
And he whose soul is flat—the sky  
Will cave in on him by and by."  
—Edna St. Vincent Millay in "Renaissance."

Even the demons believe and tremble; Christians believe and move forward.



# Marketing Your Manuscript

By William H. Leach

**I**N the first article in this discussion I told of the general field for religious books and the slant of the various publishers. I intended to be frank rather than inspirational for the plain fact is that it is no easy matter to make the ordinary run of religious books pay. And furthermore I belong to that group of individuals who believe that the character of reading would be improved if it were possible to follow the ideal of "fewer but better books."

In this paper I want to deal with some of the plain every-day methods of marketing a book manuscript when you have made the decision that you must have one published. The first thing a minister thinks of when he seeks publication is a volume of sermons. And a volume of sermons is about the most difficult to promote. More and more the publishers are cutting down on the number accepted.

I would say that as a general rule a volume of sermons has no chance at all unless there is a local sale to guarantee a reasonably large quantity or that the preacher is a man of national reputation. There are qualifications to this, however. If the volume of sermons deal with one particular theme throughout and there is an orderly development of the theme its saleability is accordingly increased.

To show what I mean, take a book now before me. It is entitled "Back to the Home." The author is David William Ferry, pastor of the First Presbyterian Church, Yakima, Washington. Now he is a well known man but hardly what would be called a national figure. I doubt if any publisher would consider a volume of miscellaneous sermons by him. But this volume contains sermons. They are given largely as they were preached in his own church. They center around the thought that the great need of today is the re-emphasis on home life. It appeals to me as a very timely theme and a book which will sell.

Other books contain a development of some particular book in the Bible or of some definite theme. Of course such a book requires more concentration and effort than merely a book of sermons. The test of scholarship is much higher but if you will test your own purchases you will agree with me that such books stand a better chance of acceptance.

The title is important in any book. It is important, not alone in marketing the book but also in selling it to the

editor. Dozens of manuscripts come in each week, many times dozens a day. The editor is only human after all. A title which can sell itself may be the thing which gives the book special attention. "Back to the Home" is a splendid title. If it had come in with a title such as Sermons on the Need of Renewing Home Obligations it might have been accepted but I would wager that it would have taken several weeks more for the decision. The book is the thing, of course, but the title is the deciding factor with many people as it

Dry stuff this unless the reader is interested in book publication. Then it becomes the liveliest reading imaginable. Many readers will not alone get an idea of the inside of the publishing business but will receive accurate information which can be used in the writing and marketing of religious books.

lays on the shelf in the store. Some titles are easy to remember and are comprehensive. Dealers know how much this counts. Publishers know it and many times titles are changed and re-changed to get just the right sounding and describing title. "Church Administration" was originally announced as "Modern Methods of Parish Administration." In a conference with the sales managers of the Methodist Episcopal Church, South, the men agreed it was a poor title for two reasons. In the first place the term "parish" has been pretty well monopolized by the Protestant Episcopal Church and the men felt that it would limit the book's appeal. The second reason was that the use of the word "modern" was ill advised for some one would think that it was a modernistic book. Now these men in the field know and the wise author or publisher relies on their judgment. My own book in this instance was changed to "Church Administration" with a sub title, "A Survey of Modern Executive Methods."

It is surprising how much can be conveyed in a few words. Take titles like these, "What and Where Is God?," "Paths That Lead to God," "These Twelve," "Spiritual Adventuring," "Sectarian Shackles." One knows without reading the books about the theme which they are discussing. Many times these are selected only after a long time of playing with various titles. The minister who has played with sermon titles

and knows the value of the right words will understand how important this is in the book field.

But now we will assume that the book is ready. It has the right title. The next question is, "How is it to be marketed?" The first thing the author should do is to find out just what publisher is using material of the type which he has produced. There are many houses and each one has its own specialties. There are literary agencies which will, for a fee, read the manuscript and advise concerning it. Then if a mutual agreement can be made they will undertake the marketing. I very much doubt if a minister will find need for the services of the agency. They are equipped to handle fiction and the more popular types of books but none I know of are able to give professional attention to a religious manuscript. There are a few individuals who could give such service. They know the

markets and are familiar with the material being turned out from the publisher's houses. Some of them are acting as advisors for publishers. The charge for this advisory service is not large. I usually charge ten dollars for reading the average sized book and rendering a five hundred word report which includes market recommendations.

The work of the adviser, however, is largely done, when they have read and rendered the opinion for they do not make a speciality of placing the book. They might, however, save the author many anxious hours, by some good advice and recommendations.

But the marketing is largely up to the author. He should become familiar with what the various houses are offering and then select the one to which his manuscript will go. The manuscript will be typewritten, of course. He can send it either by express or mail and address it as follows:

Religious Book Editor,  
Name of the Company,  
Street and number,  
City and State.

A letter may be sent at the same time with any information the author may think is advisable for the editor to have. If the manuscript goes by express or first class mail the letter may be enclosed with the book.

There is no need of sending a long letter regarding the manuscript but some simple facts are always desirable.

(Continued on Page 208)

# Prayer Meetings Hot and Prayer Meetings Cold

By Rev. Robert A. Hunt, Enid, Okla.

**I** WAS very much interested in a conversation I overheard recently in a department store in Kansas City. An elderly gentleman was exhorting two young salesladies to acquire the habit of church attendance. Finally the conversation drifted to the prayer meeting. Then the gentleman who had so earnestly urged church going said, "Well, that prayer meeting service is the one that knocks me out. I just can't stand it."

I have heard this same sentiment expressed many times by people who otherwise were very loyal church members.

Ten years ago, when I was pastor of a St. Louis church, I worked out a plan for increasing the interest in the mid-week service of the church, and submitted it to my district superintendent. He advised against using it saying that it was too radical a departure from the old-fashioned plan of prayer meeting and would bring criticism to me. I yielded to his judgment and continued to pray with a dozen saints who presented themselves on Wednesday evenings.

When a new district superintendent was appointed I introduced my plans to him. This time it was different. He said, "Go to it, my boy. That looks good to me. I don't know as I could work that plan myself but I believe you can."

I went to it, as he advised and the mid-week service attendance rose from a dozen to the high mark of 187 in a small city church. This was done in a few weeks and without the aid of a supper as a feature.

In five different churches I have been unusually successful in building up the mid-week service. I have never used the same plan twice. Each year I endeavor to introduce new features. Nor do I ever conduct two services just alike. In answer to the many inquiries of friends as to how it is done perhaps the story of the growth of the mid-week service in First Methodist Church, Enid, last winter would be interesting and helpful.

This service grew in numbers from 35 to 346 in about ten weeks. The story is best told by giving you the announcement as it appeared on the church bulletin each week, which will give some idea also as to the appeal made for the service.

Remember we began with 35 and had a steady increase in attendance each week except when the weather interfered until we reached 345. We started on this drive the first of January. Had we begun earlier in the fall we would have passed the 500 mark in attendance with little difficulty. However I came to the church late in the fall and had to take time to get my bearings.

You need not use these plans, you may be able to make better ones, but perhaps they will be suggestive.

This article might well be entitled "The Message of the Calendars." It is made up largely of selections clipped from the weekly bulletins of the First Methodist Episcopal Church, Enid, Oklahoma, and each week's contribution carries farther along the program. Many of the clippings represent a complete program for one mid-week service.

January 10

## SOMETHING NEW

### The Mid-Week Rally Service

You have not been attending the mid-week service of the church because you did not think it worth your while. There is no use covering over the real facts in the case. Let's be honest. You have not thought that enough was offered in this Wednesday evening service to justify the sacrifice of your time from home and other interests.

Your pastor believes that his people will respond to the right kind of a challenge. You owe yourself the privilege and inspiration of this mid-week service, and you owe it to God and the church.

Here is the program for next Wednesday evening. Look it over. What do you think of it? We want to know whether you know a good thing when you see it. We believe you do. The attendance will tell.

7:30-7:45—Song and Prayer Service, Mr. Wilton.

7:45-8:00—Fifteen Minutes of Plain Talk. (Read James 1st Chapter.)

8:00-8:10—Radio Station C.C.C. Mr. C. A. McLeland, Announcer.

8:10-8:20—A Joy Ride Through Herald Land. Mrs. Charles Ethington, Chauffeur.

8:20—Special Music, Mixed Quartet.

8:25—Appetizers for Next Sunday's Bible Lesson.

8:40-9:00—"Gold Nuggets" from a Recently Discovered Mine." A message from the pastor based on incidents related in Stanley Jones' great book, "The Christ of the Indian Road."

January 17

## MID-WEEK RALLY SERVICE

Wednesday Evening, 7:15

Were you there last week? Well you have heard about it.

117

That was the number of people who enjoyed the evening with us. The program was a good one from the beginning of the song and prayer service led by Mr. Wilton, to the rehearsal of the demonstration that followed the service. Even the "static" produced by the radio announcer, Mr. McClelland, was interesting and the joy ride given us by Mrs. Charles Ethington was thrilling. My, how she can step on the gas. She drives faster than the preacher. We laughed, we sang, we prayed, we learned some things we never knew before. If you were not one of the 117 you are the loser.

### Make It 200 This Week!

Now for next Wednesday evening. Here is the program. What do you think of it? Is it worth while? The wise ones will be there.

7:15-7:30—Song Stories (don't miss this)—Mr. Wilton.

(Just 15 minutes, Mr. Wilton.)

7:30-7:38—What Prayer Means to Me—Mr. William Lamerton.

(Just 8 minutes, Brother Lamerton.)

7:38-7:45—Prayer Period with Prayer Hymn, "Pass Me Not O Gentle Savior."

7:45-7:53—"A Peak in the Central Mountain Range"—Mr. DeWitt Waller.

(Just 8 minutes, Mr. Waller.)

7:53-8:00—The Gospel in Song—Mrs. W. E. Lamerton.

8:00-8:08—"A Big Fish Out of Herald Lake"—Miss Ethel Bonifield.

(Just 8 minutes, Miss Bonifield.)

8:08-8:10—"Lord I Hear Showers of Blessings." (Song.)

8:10-8:18—"A Point-a-Minute for the Sunday School Teacher"—Mrs. R. L. Williams.

(Just 8 points in 8 minutes, Mrs. Williams.)

8:18-8:28—"Why I Believe the Bible"—Robert A. Hunt.

(Just 8 minutes, Mr. Preacher.)

8:28-8:30—"I Need Thee Every Hour" and Closing Prayers.

January 24

## MID-WEEK RALLY SERVICE

Wednesday, 7:30 P. M.

### "A Frost-Bitten Service"

A reporter for the Enid News heard about our new plan of mid-week service and dropped in last Wednesday evening, to see what we were doing. He reported in the paper the next morning that the service was frost bitten, but he said he meant in numbers. Owing to the cold weather many were



kept away but we had 88 percent. The article in the paper complimented the church on the 250 per cent increase in attendance and also on the nature of the meeting. Now for our goal of

200

You can help us reach this mark.

Read this program and see if it challenges you.

7:30—"Back to Tuning Fork Days," led by Mr. Wilton.

7:45—"The Tell-It-To-Me-Period."

(Have you heard any thing good about your church?)

7:55—"The Chain Prayer."

8:00—"The Good Old Days in the Past"—H. L. Houk.

8:10—"Through the Eyes of Youth"—Miss Ruth Scott.

8:20—"Dr. S. B. Spencer Says This Week"—H. H. Bean.

8:30—"The Gospel in Song"—Mrs. D. T. Meek, Mrs. I. S. Harrington.

8:35—"Questions Sunday School Teachers Ought to Ask"—W. A. Richardson.

8:45—"Why I Believe in God"—Robert A. Hunt.

8:55—Song and Prayer.

Story Hour for the Children—8:00 to 9:00.

The persons who sat in the Delta Alpha room last Wednesday night will be termed the "Go-getters" and will be expected to fill that room to overflowing next Wednesday evening. The ones in the Wesleyan room last week are the "Come-withers" and are expected to say to their friends, "Come with me to the Mid-Week Rally Service," and fill the Wesleyan room this week. Now get to work and see who manifests the best appreciation of the new type of services being held.

January 31

### MID-WEEK RALLY SERVICE

Wednesday Evening, 7:30

Were you one of the 168 present last week?

Will you be one of the additional 32 this week to

MAKE 200?

Mr. and Mrs. Morey of Providence, Rhode Island, visited our service last week. Here is their voluntary testimony at the close of the service: "We travel all the time and always go to some mid-week service every week. This is the most unique and interesting and helpful mid-week service we have found in the United States."

What a statement! But they meant it. Both the gentleman and his wife bubbled over with enthusiasm as they talked of our plan of mid-week service.

Well, what are you going to do about it? With a service like that in your own church are you going to pass it up as not worthy of your time and attention?

All the 168 present this last week will be back, but let's make it 200 this week. We are throwing the Delta Alpha and the Wesleyan rooms together so there will be plenty of room.

Now for the program for next Wednesday evening:

7:30-7:45—Songs and Stories Retold by the Juniors.

7:45-7:55—"Where Were You Born?"

7:55-8:00—"The John Wesley Chapter Says."

8:00-8:07—"I See in the Epworth Herald"—Katherine Koos.

February 7

### MID-WEEK RALLY SERVICE

Wednesday Evening, 7:30

It was great last week, but we did not quite reach our goal. We had 193

Where, O where were the other seven! We do not feed folks to get them to our mid-week service, except the feed they get for their minds and souls.

### ANOTHER TESTIMONY

Remember the one last week from the Providence, Rhode Island, man? He said our mid-week service was the most unique he had ever seen.

Well, this week a traveling man, Mr. Green, from St. Joseph, Mo., was with us. He came to the pastor at the close and said, "This is the best mid-week service in numbers and spiritual interest that I have been in for ten years, and I go somewhere every week."

And yet many of our own people have not tried it yet.

Will the 193 hold steady and be back in their places this next week while I find the other seven to help us reach our goal of

200

Look at this program! Isn't it alluring? How can you stay at home and miss it?

7:30—Our Grandmothers' Songs.

7:45—The Junior Story.

7:50—The John Wesley Story.

8:00—Solo—Mrs. Dr. Lamerton.

8:05—"Three Pointers on the Sunday School Lesson"—M. E. Batten.

8:10—"The Biggest Thing in the Central This Week"—L. B. Pizer.

8:15—"Did You Epworth Leaguers Read...?"—Gerald Griffin.

8:20—Debate. Resolved: "That Peter Was a Greater Apostle Than Paul." Affirmative: Benjamin Koos, Mrs. O. S. Alloway. Negative: Dr. W. B. Newell, Mrs. J. R. Sickles. Five minutes for each speaker. Two rebuttals, Mr. Koos and Dr. Newell. Three minutes.

8:45—Solo—Mrs. J. E. Minier.

8:50—"How Good Are You?"—The Pastor.

9:00—Prayer Songs and Benediction.

Story Hour for Children: 7:45 to 9:00.

Mission Study for J. W. Chapter, 7:45 to 9:00, as a part of the mid-week program.

(The Central and the Herald referred to in these programs are the two official church papers. This part of the program was designed especially to encourage religious reading.)

8:07-8:15—"Have You Read Your Central?"—H. H. Bean.

8:15-8:22—"Sunday School Lesson Pointers"—M. E. Batten.

8:22-8:30—Ladies' Quartet.

8:30-8:37—"May I Pray for Anything I Desire?"—Mrs. Meeker.

8:37-8:45—"The True Philosophy of Prayer"—The Pastor.

8:45-8:55—Song and Prayer Circle.

Story Hour for Children: 7:45 to 9:00, under direction of Miss L. Mae Jackson.

February 14

### MID-WEEK RALLY SERVICE

Wednesday, 7:30 P. M.

276

That was the number present last Wednesday. It was the most enthusiastic mid-week gathering we have ever seen. Of this number 214 were adults, 17 high school students, and 45 children.

Now that we have gone so far over the goal of 200 that we originally set for this service, we are justified in asking for 300 to be present this week. Of course we would not think of going backward. Then we are going to offer to our people a wonderful opportunity to acquaint themselves with some of our great Methodist hymns. We have a member of our church who is perhaps the best authority on Methodist Hymnology in the Middle West. W. L. Moore, a leading attorney of Enid, never uses a hymn book in the services to sing. He knows perhaps 90 per cent

of our hymns by memory. Brother Moore will begin a series of addresses this week and bring out the message of some of our great hymns. He will speak for 15 minutes for three Wednesday evenings. Don't miss it. It is a rare opportunity.

Here is the program for this week.

7:30—Folk Songs, led by Mr. Wilton and His Big Choir.

7:45—Little Journeys Through the Bible, with Blackboard Illustrations—The Pastor.

8:00—Duet—Mrs. Harrington and Mr. Hunt.

8:05—The Spiritual Message of Our Hymns—W. L. Moore.

8:20—Memory Hymn, Methodist Hymnal No. 141.

8:25—Free-for-all—"What hymn has helped me?"

8:35—Talking and Listening to God.

We guarantee that this service will close at 8:45 this week. We plead guilty to holding the last two weeks' services too long.

The High School League will be excused after the blackboard talk on the Bible that they may pursue their regular mission study.

Bring your children for the story hour. It will do them good.

(These three services devoted mostly to a study of the great hymns of the church proved interesting and helpful. Many of our people were lifted to an appreciation of the hymnology of the church that they had never had before. It was a real spiritual feast.)



February 21

**MID-WEEK RALLY SERVICE**  
Wednesday, 7:30 P. M.

The people of this church have proven beyond a doubt that they know a good thing when they see it. We wondered if they would recognize in this new plan of mid-week service the real inspirational and spiritual value that it contained. Well, they did. Last week we had

330

in attendance. Wasn't it a grand sight to see the assembly room in the basement filled? Some of them sat on tables and some had to stand. The "Old Folk Song" Concert by our choir of 40 voices was as fine as we ever heard. Brother W. L. Moore provoked us to deep thought and appreciation of our great hymns. Let's expect

350

this week. Here is the program:

- 7:30—Men's Chorus—Old Songs—Barber Shop Style.
- 7:45—Blackboard Talk on Bible—The Pastor.
- 7:55—Recessional for the Children.
- 8:00—Questions India Is Asking—Herman E. Moore.
- 8:10—Duet—Mrs. L. A. Chenoweth and Mr. Hunt.
- 8:15—The Spiritual Content of Our Hymns—W. L. Moore.
- 8:35—Memory Hymn No. 146, Methodist Hymnal.
- 8:40—Around the Throne of Grace.

Did you see Brother H. E. Moore last Wednesday with his Sunday school class? They had seats reserved for them. Brother Moore looked pretty good right in the center of those winsome ladies!

If other classes want to attend together we will be glad to reserve a place for you. Try it!

February 28

**MID-WEEK RALLY SERVICE**  
Wednesday, 7:30 P. M.

Some folks forgot to come last week so our attendance was not as large as the week before. We had only

280

present this last week. But the enthusiasm was there and the program was unusually good. Brother W. L. Moore told us some fine things about our Methodist hymns, and Brother Herman Moore (not the same family at all) woke us up when he informed us about some of the questions India is asking.

We have but two more Wednesday evenings before we begin our Pre-Easter Mission. Let's pull for

500

in attendance for the next two weeks. Here is the program for this week:

- 7:30—Ladies' Chorus. (An array of beauty and melody.)
- 7:45—Counting the Words Referring to the Bible.
- 7:55—Recessional for the Children.
- 8:00—The Great Hindrance to Kingdom Extension—Herman Moore.
- 8:10—Duet—Mr. Houk and Mr. Hunt.
- 8:15—"I Heard Some One Say."
- 8:20—Hymn Stories—W. L. Moore.
- 8:40—Memory Hymn No. 272, Methodist Hymnal.
- 8:45—The Inner Circle.

**Special Mention:**

Brother Houk and the pastor's father sang duets together forty-five years ago. Let's see how he can sing with the second edition of the family.

We have three story groups for the children and young people.

The J. W. Chapter of the Epworth League is excused from part of the service to pursue their mission study.

Mr. Green of St. Joseph was with us again last week. He says there is not another mid-week service equal to ours in the U. S. There may be a few with larger attendance but he comments on the fact that we are using our own talent while others use outside talent to draw a crowd.

Be on time to hear the ladies' chorus in a fifteen-minute concert of old favorites.

Brother Moore makes his concluding address on our Methodist hymns. Be sure to hear it. We thank you, Brother Moore, for these messages.

Brother Herman Moore did so well last week and so many kind things were said about his talk that we have asked him to give us some more of the same thing.

Come this week because we are going to have Moore and Moore of good things.

March 7

**MID-WEEK RALLY SERVICE**  
Wednesday, 7:30 P. M.

A fine program last Wednesday evening! Are we not having splendid interest in the mid-week service? That is what you hear whenever and wherever the folks who have been attending these services get together. There were 346 of the most interested folks present last week, but we would say again

500

Next Week—A Surprise Program

COME AND SEE

April 14

**MID-WEEK RALLY SERVICE**  
Wednesday, 7:45 P. M.

Song Stories—C. M. Wilton.  
Duet—Mrs. Harrington and I. A. Beal.

Free-for-All—"What impressed me most in the Easter Program."

Ten-minute Addresses:  
"Difficulties in Prayer"—H. H. Bean.  
"The Peril of Uselessness"—Mrs. William Orr.

Human Interest Story—"Lost in the Crowd"—The Pastor.

Story Hour for the Children—Miss Jackson in charge.

Guess How Many Will Be At This Mid-Week Service!

Hand your guess on a piece of paper to Miss Jackson. The one guessing nearest to the attendance on Wednesday evening will receive a book entitled, "The Daily Altar." This is a book you will be glad to own. You must make your guess today.

April 11

**MID-WEEK DAILY SERVICE**  
Wednesday, 7:30 P. M.**Features**

1. Fifteen Minutes of Song and Poetry. (Do you know a good short religious poem? Be ready with it!)

2. Address. (11 minutes, 59 seconds.) "Faith's Greatest Difficulty"—L. E. McKnight.
  3. Human Interest Story—"Two Citizenships"—The Pastor.
  4. Duet—Dix and Hunt.
- Story Hour—Stories and a Chalk Talk for Children.

**Special Notice**

We had 170 present last Wednesday. This means that 150 of our people who have been attending were not present. Where are the lost? Let's get back to our old average of 300.

April 25

**MID-WEEK RALLY SERVICE**  
Wednesday, 7:45 P. M.

Main Feature—"Stories About My Bible."

Bring your Bible and be prepared to tell the story about it. Hardly a Bible but has some story that will be interesting. The pastor, Brother Wilton and Brother Drake will lead the way; others follow.

Mr. I. A. Beall will sing, "My Mother's Bible."

The pastor will speak on "Strange Ways of Using the Bible."

A copy of the "Daily Altar" will be given the one bringing the oldest Bible, to be judged by date of publication.

(This was a most interesting service as a number of very old family Bibles were brought, some more than a century old, and the old folks took great delight in telling their histories that were full of human interest. The young people were very much interested in this service.)

May 2

**MID-WEEK RALLY SERVICE**  
Wednesday, 7:45 P. M.

In consideration of Music Week, Mr. Wilton will present a fifteen-minute service of sacred music. This will be music of the highest type of devotional production. Don't fail to hear this program.

**"Millionaire Service"**

"If you suddenly came into possession of one million dollars, what would you do with it?"

Think it over and then come with an answer. Imagine yourself a millionaire for a little while.

"What is the difference between stewardship and tithing?"

Think about it and come with an explanation.

The pastor will close the service with a song and devotional period.

Story hour for children.

May 9

**MID-WEEK RALLY SERVICE**  
Wednesday, 7:45 P. M.

7:45-8:00—Hymnologue. (As given by the pastor and his family over Radio Station WFAA, Dallas, Texas.)

8:00—Questions and Answers. (Select the question upon which you would like to make a three-minute talk. Think it through, and boil it down.)

Why Are You a Methodist?  
Is the Old Testament of Any Value to a Modern Christian?

What Is the Greatest Difficulty Christians of Today Have to Overcome?

What Is the Greatest Handicap to the Progress of Christianity Today?

(Continued on Page 204)

# Self Government in the Church House

By H. L. Williams

IF one were to canvass the people who have had experiences in our modern church and community houses he would not find the experiment in these new features a glowing success. He would find that many would be willing to discard the recreational features. The reasons given consist largely in accounts of disorderliness, abuse of the facilities, conflicts of engagements, misunderstanding between organizations which in many instances have assumed challenging proportions.

Unquestionably the enthusiastic leadership which has led many churches into building community houses has not been foresighted nor practical enough to adjust the congregation to the new situation and trouble has resulted. The question of authority becomes a real one and men who are masterful in the pulpit or business find themselves wavering with indecision when forced to decide between the Loyal Hearts and the Golden Bees both insistent upon their rights.

Through the experience of many churches it is possible, however, to lay down certain principles which will apply in most cases. For in most cases the administration of the facilities must be more or less a self governing affair with the pastor, Sunday school superintendent or other officers making the plans and showing the way.

One great principle we can all agree on. The resources are for use. They are not to be looked at only but to be used in the largest and fullest sense. But while they are to be used they are not to be abused and any regulations must plan to eliminate abuse of property, facilities or the rights of others to the same privileges.

Churches widely differ on the question of who shall use the resources. The church house or parish house is assumedly for the use of the people of the parish. It is a family affair. A community house, on the other hand, advertises its services to the entire community. In planning a building the committee and church should have well in mind whether they are planning a parish house or a community house. The administration of the parish house is much the simpler.

One of the most important individuals is the House Director. He may have a committee back of him but he has the contact with all the societies and individuals seeking to use the re-

sources. If a class wants to use a meeting room on a certain night, they seek permission from him. If an individual wants to use the basket ball floor, he should have the approval of the house director. If a young peoples' class is planning a party, he passes on the qualifications of the chaperones.

The house director will find it very necessary to have a chart showing the engagements in the building for weeks ahead.

There is a copyrighted chart sold by specialty houses for dating ahead the various events. One sheet contains the datings for the entire month. It is satisfactory for the smaller churches but those which are capable of entertaining several groups at the same time will need their own charts.

One may be made on a plan like this.

Sept.	Auditorium	Dining Room	Gym	Blue Room
1.				
2.				
3.				

There will be spacings for every day in the month. In the proper spaces will be written the engagements for each day and the hour of the meeting. Some time before the beginning of each month the house director will fill in all of the regularly stated meetings. Then the request dates will have consideration. The proper use of this plan will help to avoid the many unpleasant conflicts in engagements which some churches have suffered.

Some house directors plan to group the meetings for safety and convenient. Thus on one night in the week the building is for men; another night it is for women. Bowling games are not scheduled at times which would interfere with prayer meetings. The Boy Scouts do not have the gymnasium while the Ladies Home Missionary Society is in session.

Some churches make a charge for club privileges. Others will issue a ticket to any person in good standing. The ticket entitles one to the privileges of the building. These tickets are distributed through the Sunday school by the various teachers who counter sign

each card. The small boy menace is a serious one. For this reason some churches only admit the minors in classes and then under proper tutorship. This places the responsibility upon the teacher which is a mighty good thing. For the recreational facilities of the parish house should be tied up with the educational and spiritual resources.

The whole question between class groups and individuals is one which the church must work out. The educational work of the church will profit if the class alignment is kept. If individuals are admitted at any time, they desire it, it is sure to cause a monopoly of the resources by a few aggressive ones and a break down of class organizations. It means in addition a serious difficulty in discipline and makes it almost impossible to place responsibility for damage to the property.

The Lakewood Congregational Church of Lakewood, Ohio, has worked out a very good scheme of self government. It is run on the community house basis but still requires credentials in the case of minors. I will give it not as a model

but as suggestive set of regulations with the crowning virtues of clearness and brevity.

## Regulations for the Community House

I. Authority—Since the house director is made responsible for the care and maintenance of all equipment and facilities he shall have authority to see that all rules are observed. He shall suspend the house privileges of any person who fails to observe the rules and shall report any such action to the board of trustees. He shall appoint assistants to aid him according to his needs.

II. Who shall enjoy the privileges—The privileges of this church are cordially extended to all residents of this community. Visitors are always welcome. Young people under age must have their privilege card periodically endorsed either by their church school teacher or a tax payer of the community.

III. Closing hours—All activities shall be brought to a close at, or before half past ten P. M., and the building shall be closed and locked not later than eleven o'clock. On Saturday night the

(Continued on Page 206)



## Prayer Meetings, Hot and Cold

(Continued from Page 202)

What Can a Christian Properly Do on Sunday?

But three speakers will be allowed on each question. Be ready to respond at once.

The pastor has a novel and interesting plan for the mid-week service for the month of June. Those to whom he has spoken of the plan are enthusiastic about it.

May 16

### MID-WEEK RALLY SERVICE

Wednesday, 7:45 P. M.

Sermon Service

Do you know how to develop the Bible truths that you read? Many do not. Next Wednesday evening we will take the First Psalm and develop it, with all the different interpretations and applications. Read it. Study it. Come prepared to help build this exposition of this well known psalm.

We used various methods of stimulating the attendance at these services. One week I would call ten different people and ask them if they would call ten others reminding them of the service that evening. This would guarantee at least 100 calls that day.

Once I asked five women to each start a chain telephone call and each one was to be numbered. Then in the evening I asked for the highest number in each chain.

Another time I named the five women after automobiles, and asked them to start their telephoning at a certain hour. Each tenth one on each list was to report to the office, and a schedule was kept of the time of each automobile. Each person called represented a mile, and the race was for fifty miles. If after a reasonable length of time a report was not forthcoming from one of the lines, the one who started the calling was asked to trace her car and get it going again. This caused much interest and increased the attendance.

### Prayer Meetings Hot

Many wondered what we would do when the warm weather came and prophesied that the attendance would suffer. To avoid this I began speaking about a special plan that I had in mind for a month before the hot weather came. All during May mention was made of it until the natural curiosity of the people was aroused and they were prepared to follow in the new plan.

I called this plan, the Mid-Week Rally Service On Wheels, or Prayer and Praise Pilgrimages. We had a large banner made which read,

Methodist Rally Service On Wheels  
Follow Us

We always had from 40 to 50 cars in the procession and this made quite an impression on the city.

May 30

### MID-WEEK RALLY SERVICE

On Wheels

Something new—Out-of-Doors Service at the country home of Mr. and Mrs. M. C. Ash. Meet at the church at 7:40. Automobile Committee—R. L. Williams, Herman Moore, C. A. McLeland. Refreshment Committee—Mr. and Mrs. W. B. Skidmore, Mr. and Mrs. C. E. Parker.

Music Committee—C. M. Wilton, A. A. Stull, Homer Luther.

Read the Eighth Psalm. It will have a new meaning as we worship under the stars.

Thanks, Mr. and Mrs. Ash, for the invitation to hold this service at your home.

Service at the church should it rain.

June 6

### WHEELS! WHEELS! WHEELS!

Mid-Week Rally On Wheels

Were you with us last week? We had a fine time. Forty-four cars, two trucks, with a piano and a fourteen-piece orchestra. That was quite a parade around the square. Brother and Sister Ash entertained us royally at their country home. The music, lemonade, fellowship service and everything was fine.

Now for this week. We are going to the country home of Mr. and Mrs. Mason Hart. Here is the program:

Homer Luther's Boy Orchestra.

Duet—Mrs. Green and Mrs. Chenoweth.

Men's Chorus, directed by Mr. Wilton.

Duet—Mr. Hunt and Mrs. Fisher.

Subject for discussion—"The Devils and Angels of Summer Time."

Transportation Committee—Carl Watkins and Paul Bean.

Music—Wilton, Chenoweth, Stull and Luther.

Meet at the church promptly at 7:30. Children's Circle Service—Follow Miss Jackson.

June 13

### MID-WEEK RALLY SERVICE

Wednesday, 7:30 P. M.

Another fine service this last week, at the home of Mr. and Mrs. Mason Hart! Plan now to join the crowd which will wend its way out to the home of Mr. and Mrs. D. T. Meek, on the south pavement. Meet at the church at 7:30. You who have cars consider yourself on the transportation committee.

The subject for the evening discussion will be the Twenty-third Psalm. The Ladies' Chorus and Homer Luther's Boy Orchestra will furnish the special music for the evening. Mrs. Gail Nussbaum will read.

June 20

### MID-WEEK RALLY SERVICE

Wednesday, 7:30 P. M.

This week we are invited by the good people of Bethany Church to visit them. Meet at the church at 7:30. Plan to take someone with you. Bethany Church is located about three miles southeast of Phillips University.

Dr. Crawford, our district superintendent, and the pastor, will make brief devotional talks. Both the Men's and Ladies' Choruses will sing.

The threatening rain has seriously in-

terfered with two of our outdoor mid-week services in the past, but we believe we will be favored by good weather this week. This may be the last of these services. Plan to go with us.

June 27

### PRAYER AND PRAISE

PILGRIMAGE

Wednesday, 7:30 P. M.

We will wend our way to the home of Mr. and Mrs. R. B. Caldwell, southwest of the city, for the weekly mid-week service.

Bring your cars and invite your friends to join you in this trip. The interest in these services will determine in a manner the length of time they shall be continued.

The pastor will speak briefly on the topic, "Through Nature to God."

Consecrate some of your gasoline to the Lord and go with us this week. If you have room invite some one to ride with you.

July 4

### PRAYER AND PRAISE SERVICE

On Wednesday evening of this week, we will follow the paved highway to Waukomis, where we will meet with our friends of the Waukomis Methodist Church and community, in an out of doors service. During the past few weeks, we have visited at the rural homes of our friends, and one rural community church, and now we will go to a neighboring town. Let us make this the best service yet.

The interest in these services never lagged, and when I announced that we would discontinue for the summer there were many protests. There are country homes that are never visited by the people who live in town that appreciate a service on their lawn or in their pasture.

One service we held in the barn lot. An old turkey gobbler roosting high in the tree above us was disturbed in his slumbers and gobbled incessantly during the service much to the amusement of the small boys, but the service went on without loss of attention of the older ones.

An abandoned church in a country community offers an opportunity to stir up the people of that community religiously by taking a service to the old church yard.

A neighboring town with a small, struggling church will appreciate the fellowship of the larger group.

These Prayer and Praise Pilgrimages enlisted between 150 and 200 people each Wednesday evening who were glad to combine a country ride with religious devotion.

Prayers and testimonies seemed to ring out clearer in the open than in a room.

Next year our people will not regret that summer is coming, but will look forward to it with great anticipation for the Mid-Week Pilgrimages of Prayer and Praise.



# Factors in Ministerial Success

## IV—The Will to Power

By Rev. J. W. G. Ward, D.D., Montreal

**N**IETZSCHE has fallen into disrepute—and deservedly so. Yet there is something to be said for his emphasis on man's possible conquest of himself and his circumstances. The stress which modern psychology puts on the latent resources of personality is of the utmost value. Thought can determine the channel in which life's vital forces flow. Descartes' maxim can be re-affirmed: "Cogito, ergo sum"—I think, therefore I am. The splendid cheerfulness and courage with which some face life, with its strenuous activity and the tax it levies on faith and patience, are not merely a matter of temperament. They indicate the disciplined mind, or rather, the will to power. This is also illustrated in the sick-room. Let the patient lose hope, and the battle is lost.

If any man has an incentive to vigorous and powerful living, it is the minister. The supreme good of humanity is entrusted to him. He has a message which is "not for an age, but for all time." His Master's honour no less than the welfare of the world is in his hands. How then can he rise to meet the requirements of such a great mission? How can spineless consent to bafflement be supplanted by an aggressive faith which spells success? The answer is in himself. None can tell what heights are possible if only there be the will to power. The basic trouble with many men is, as we well know of mankind in the mass, that they are either too satisfied or too dissatisfied. The former means that they do not see any need for improvement; the latter, that they see no hope of it. We are between the two extremes. Everything does not begin outside ourselves. There are dim hints of nobler ways and worthier attainments in the heart. Goaded almost into desperation by our shortcomings, we long for a fuller capacity for duty that it may be not only profitable, but also pleasurable.

### The Truth Will Out

In our study of the scriptures, we are sometimes surprised by their modern ring. Take this: "As a man thinketh in his heart, so is he." When doubts and fear-thought fill the mind, when we carry about with us a mental picture of defeat or incapacity, life is

coloured by them. They come out in the face, the tones, even the carriage of the body. Men see what may awaken pity or contempt, but what also tends to kill respect. The truth is, such thoughts release poisonous toxins in the blood, and moral fibre as well as the powers we have are weakened thereby. On the other hand, as the psychologist affirms, you have only to picture the kind of man you wish to be—strong, purposeful, self-reliant, kind, successful—and those qualities will dominate

Yes, psychology has a message for the minister. You may call it the new psychology or call it the old psychology. The fact remains that the influence of the will cannot be over estimated. Dr. Ward shows how it may be used to lift the minister to the success which is really his heritage.

the life. We see what we choose to look for.

"Two men look out from the same bars; One sees the mud, and one the stars."

Concentrating attention on past mistakes and failure can be overdone. It is only right that we should profit by our experience. But that is the whole point. We are meant to profit by it, not pore over it. Weak places are revealed that they may be reinforced. Humiliation bends us low that we may rise on a more solid foundation than that of false pride. But to dwell unduly on the set-backs we have met with, is to lessen the possibilities of fine retrieval. Instead of looking at the mud through our prison bars of environment, we may see the beckoning stars. All negative thinking must be displaced by the positive. The mind is not unlike a shuttered room. We expel the darkness by admitting the light. We thrust out worry, distrust, and misgiving, by allowing faith, confidence, and anticipations of success to flood the soul.

### Taking Stock

The will to power depends on the power of the will. Let us get to grips with ourselves, and take stock. Negative statements, like a craven attitude to the difficulties of our work, are traitorous. They imply that God is somewhat unjust in giving us a task beyond our powers. The reiterated "I

can't" is a reflection on Him. And while it may be natural to evade responsibility, it is not honest.

"The fault, dear Brutus, is not in our stars But in ourselves, that we are underlings."

Our ministry has lacked power. Why? Perhaps we have not exerted ourselves to the utmost, or our preparation has not been along the best lines. A touch of prejudice or pride forbade us taking a new suggestion as to methods because, being new, it could not be therefore true. Or possibly we find ourselves at cross-purposes with a section in the church. Yet a little more patience and tact, firmer self-control on our part, might have obviated much of it. In a word, some defeats, at any rate, can be traced to bad generalship or poor strategy. And we are primarily responsible for both.

The will to power will correct this. With a clear concept of our commission and what Christ merits, we may set out on the better way. The testimony of those who have succeeded proves that a new day dawned for them when they took themselves seriously in hand. Repressing both thought and speech about their ailments, reverses, and disabilities, they commenced to stress health, vigour, capacity, and strength to meet the demands of their sphere. We can do the same. "As a man thinketh . . ." Instead of vain regrets, or even taking refuge in the can't phrase, "I'm afraid I cannot," assert confidently to yourself, "I can do all things (within reason and divinely required of me) through Christ Who strengtheneth me." And it will be noticed that the affirmation must exclude even the idea of a negative. For example, it will not do to say, "I will try not to be worried or impatient. Change the negative to the positive. Resolve definitely, "I am calm. I trust in the love of my Father. I am therefore able to be patient, and strong to endure."

### Shaping the Soul

Visualize courage and fortitude. Inhale deeply, brace the shoulders, hold both head and chest high. Then you can affirm, convinced that faith gives us the warrant for robust manhood, "I

am magnetic in influence, and I radiate strength and goodwill. I am happy, and increase happiness everywhere. I am conqueror of my circumstances, and victor over environment. I am ambitious, determined, sure that success will eventually crown my efforts because Christ shall be magnified in all I do."

But is not all this only living in a fool's paradise? What is the use of affirming what is not true? So some will argue. Yet that paradise is guarded, not by flaming swords, but only by our own mistrust and fear. It shall yet be ours! The very assertions we make will become true when we realize that:

"....Our doubts are traitors,  
And make us lose the good we oft  
might win  
By fearing to attempt."

The sub-conscious mind registers these "articles of belief" as cheques to be honoured. Just as men have weak and flaccid wills because they do not "think" firmness and strength, so the change may be effected. Dwell on capacity and courage, rather than on hindrances and handicaps, and a new manhood will emerge. "Will it hard, and hold the thought." Thus success-cells are built up. The entire life is re-attuned to the divine purpose, and charged with spiritual energy. The goal will not be reached by a single bound, for years of negative thinking will take time to overcome, but patience, persistency, and resolve, will do it, and the mark shall be won.

We urge, therefore, the will to power for two reasons. Only in this frame of mind can we best acquit ourselves as messengers of the Most High, and only so can we render the fullest service to our fellow-men. Such power is not for self-aggrandizement, nor our own enrichment. It is power turned to the noblest uses. As the mighty waters of Niagara have been harnessed, giving power, light, and heat, so may the latent energy of the soul. Life will not lose anything of its beauty or commanding worth. On the contrary, it will be enhanced in the highest degree, raising the standard of human activity, and in the Master's hand, prove of incalculable value in human affairs. Therefore, cherish the will to power.

### Self Government in the Church House

(Continued from Page 203)

activities shall cease not later than ten o'clock and the building vacated by eleven.

IV. Responsibility—(a) Any person or organization is responsible for the care of the facilities and equipment

which they are privileged to use. If any damage occurs, the person or organization, at the time responsible will be charged with the cost of repair or replacement.

(b) The equipment has been placed for a purpose. None should be removed or rearranged before consulting the house director.

V. Smoking—There shall be no smoking in the building except in the Lincoln Club room.

VI. Chaperones—Chaperones are required for young peoples' gatherings and must be approved by the house director not later than twenty-four hours before the scheduled time of the event.

Weekly Schedule—The house director shall maintain a weekly activity schedule for the purpose of avoiding confusion in the use of the facilities by any person or group. Whenever the use of any facility is desired, the responsible person shall communicate with the house director.

### An Investment in Ideas

"I am greatly pleased with CHURCH MANAGEMENT. It is precisely what I need. I am discontinuing another ministers magazine which seems less necessary. In the realm of real ideas it excels anything I have seen."—H. E. Mansfield, Honey Creek, Wis.

## Building the New Jerusalem at Chatham, N.J.



It is the Jerusalem of the moving pictures which is used by the Religious Motion Picture Foundation of which William E. Harmon is the president. Mr. Harmon gave fifty thousand dollars to study the whole question of motion pictures for religious services. Since September the organization has been working and four films have been completed. These have been viewed by such eminent men as S. Parkes Cadman, Dean Howard C. Robbins and Dr. Daniel Russell, all of whom have expressed an appreciation of this new attempt to make the gospel real.

### ANOTHER YEAR

Another year of setting suns,  
Of stars by night revealed;  
Of springing grass and opening buds,  
By winter's snow concealed.

Another year of summer's glow,  
Of autumn's gold and brown,  
Of waving fields and ruddy fruit  
The branches weighing down.

Another year of happy work,  
That better is than play;  
Of simple cares and love that grows  
More sweet from day to day.

Another year of children's mirth;  
Of friend, the tried and true;  
Of thinker's thought, and poet's dream,  
And prophet's vision new.

Another year at beauty's feast,  
With every moment spread;  
Of silent hours when grow distinct  
The voices of the dead.

Another year to follow hard  
Where better souls have trod;  
Another year of life's delight,—  
Another year of God.

—John W. Chadwick.

### Monthly Calendar

For churches which cannot afford a weekly bulletin we would suggest a monthly printed calendar with each event of the month listed by days. The First Methodist Church of Newton Upper Falls, Mass., prints a very attractive card folder for this purpose.



# WHAT TO DO IN JANUARY

A Department of Reminders

## Special Days

January 1—New Year's Day.  
January 6—Epiphany.  
January 25—Conversion of St. Paul.  
Week of Prayer, January 2-8.

Some pastors complain of a slump in church activities and in attendance after the stress and strain of the holiday season. If the December program culminating in Christmas and New Year's Eve has been a heavy one, it is only natural that there should be a let up for a while. People cannot keep a fast pace in modern church affairs without relaxing effort any more than in other phases of life. So do not worry over the slump. Rather call it a let down, and deliberately control it. Let those groups of people have a rest of a week or two and hold the interest by devising something a little different.

If the choir has worked extra hard preparing special musical programs, arrange an exchange with another choir in a near by city. It is wonderful how it will revive the interest and freshen their jaded spirits.

Give the women a rest from serving suppers and bazaars and so all down the line. Turn the attention of the people from the social and recreational activities to the spiritual side of the church's endeavor.

## Week of Prayer

Observe the week of prayer. Follow either the plans proposed by your own particular denomination or those of your own devising. Some pastors will do their preaching, and others will resort to assistance here from neighboring ministers or from special evangelists. There is no stated program that can be imposed upon any congregation. It must be carefully decided upon in consideration of local needs. In some localities, a union service is advisable with the co-operating pastors taking turns preaching.

The Commission on Evangelism and Life Service of the Federal Council of Churches suggests the following program for the week of prayer.

### Sunday, January 2, 1927

#### Texts Suggested for Sermons and Addresses

"I have considered the days of old, the years of ancient times.... I will remember the years of the right hand of the most High." Psalm 77:5,10.

"A glorious throne, set on high from the beginning, is the place of our sanctuary." Jeremiah 17:12.

"The fear of the Lord is thy treasure." Isaiah 33:6.

"Be of good cheer." Matthew 9:2; 14:27; Acts 23:11.

"Behold I have set before Thee an open door, and no man can shut it." Revelation 3:8.

### Monday, January 3, 1927

Theme: Thanksgiving and Humiliation.

Scripture Readings: Psalm 95; Psalm 103; Acts 1:1-8; Gal. 5:16-26.

## A PERSONAL INVOICE

By Paul H. Yourd

### Closed for Invoice

This sign will appear upon the closed doors of many stores throughout the country before the New Year is many hours old. It announces a necessary custom.

If a business is to be conducted successfully, there must be knowledge of profit or loss. Hence the invoice. Such a custom is good also for the soul. The ordinary New Year's Resolutions are worthless, unless the result of a careful invoice—a checking up of ones life. And why should this not be done?

If, every morning when dressing, we look into the mirror, as we do, why should we not look into the mirror of the soul?

If artificial methods are used to enable us to present a good personal appearance, such as a little paint and powder, a shave, and massage—and they are—why should we not use methods to make the character as attractive?

But first we must see the blemishes. And here we must be honest with ourselves. What are our habits? What kind of pleasures do we indulge in? What of our talk; is it gossipy, mean, and vulgar? What of our associations? And what of our thoughts? This is most important for "out of the abundance of the heart the mouth speaketh."

Supposing that the invoice does not reveal any alarming defect, still the character may be touched up here and there to make it more beautiful. Beautiful thoughts, lofty sentiments, noble verse, inspiring music, stimulating books, masterpieces of art, will all help here.

"Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things."

### Tuesday, January 4, 1927

Theme: The Universal Church—"The Church of God, which He hath purchased with His own blood."

Scripture Readings: Psalm 133; John 3:25-36; 2 Cor. 5:14-21; Eph. 2:13-22; Rev. 1:10-20.

### Wednesday, January 5, 1927

Theme: Nations and Governments.  
Scripture Readings: Deut. 6:1-15; Psalm 87; 1 Tim. 2:1-6; Rev. 7:9-17.

### Thursday, January 6, 1927

Theme: Missions—"All the world—every creature."

Scripture Readings: Psalm 145; Isaiah 60; Math. 8:5-13; Acts 10:34-48; Rev. 21:1-4 21:22—22:5.

### Friday, January 7, 1927

Theme: Our young people—"The promise is unto you and to your children."

Scripture Reading: Psalm 119:1-16; Matt. 19:13-22; John 4:46-54; 2 Tim. 3:10-17.

### Saturday, January 8, 1927

Theme: The Home Base.

Scripture Reading: Rom. 10; Psalm 94; 1 Cor. 16:1-9; 2 Cor. 9.

### Family Altar League

One of the best ways of deepening the spiritual life of the people is to organize a Family Altar League. A very simple plan is this. Let the minister publically invite his people to join with him in a Fellowship of Prayer, as many as possible spending a few minutes at the close of the evening meal in family devotions by reading the scripture for the day and offering a prayer, or the family repeating together the Lord's prayer.

### Harvest Time

The months ahead should be the harvest time for the church and its foremost work should be evangelism. All other activities should be subordinated to the task of making Christians more Christ-like and in leading non-Christians to faith in Christ, to confession of Him as Lord and Saviour, and to a consecrated service in His name.

The Commission on Evangelism of the Federal Council of Churches suggests the following steps in

### Preparing for the Work in the Local Church

1. There will be personal preparation on the part of the pastor himself.

2. The pastor will draw up a definite evangelistic plan which will fit into the general program of his church and be a vital part of all the work of the year.

3. This plan will be presented to the officers and people with an effort to secure their hearty approval, and to enlist them in the work of carrying it forward to success.

The Commission also suggests these elements of

### A Pastoral and Parish Plan

1. A study of the Church in order to form a basis upon which to select members for assignment to service.

2. The preparation of a complete constituency or prospective membership list.

3. Sermons on Evangelism to be given at stated seasons in order to inform the people as to the real meaning of evangelistic work and to quicken their spiritual life.

4. The assignment of names from the constituency list to personal workers, with provision for regular reports by them on the work which they have done.



5. Training church members in their privileges and responsibilities, enlisting them in the ranks of the Service Organizations and assigning them to such service in the church as each may be able to render.

6. Special responsibility to be placed by the church upon the young people for personal evangelistic work to be carried on by their own leaders under the supervision of the pastor.

7. Such instruction of Sunday School teachers as will enable them to discover the evangelistic note in the Sunday School lessons.

## Marketing Your Manuscript

(Continued from Page 199)

It is well to give some data about yourself and what you are trying to do with the manuscript. It is well, if it can be done, to advise the editor that you will be in his city on a certain date and can confer with him about it. If any particular group is interested in promoting your book you should tell him that, for if it proves acceptable he will want to cultivate that market.

There are some things you ought not to say in the letter. Don't say, "I see that you publish some religious books." A house which has specialized in the field for years does not like to be considered as one which publishes now and then religious books. Don't emphasize the originality of your work. It is usually a confession that you are not well read in that field. Don't assume that you have found the secret of interesting laymen in religious books. The publisher knows more about that than you do. Don't assume that this age is the only one in which people have thought. Facts are against it.

On the other hand there are some things you should do. Assume in your correspondence that you know that the publisher is honest and is going to give your work real consideration. If it is accepted, he is going to sell as many copies as he can for in no other way can he get his investment out of it. If the editor's correspondence seems unnecessarily blunt, remember that he has dozens of book manuscripts waiting his decision. Again editors have gotten into trouble by doing too much explaining. It has happened more than once that when he has told a man what his manuscript lacked, the manuscript has been rewritten and sent back with the explanation, "You have assured me that you would accept this if corrected."

Now a word regarding the contracts. There are three ways to get a book published. The first way is for the minister to publish it at his own expense. In this way he sells the book himself to the trade and to his own clientele in his home town or through a direct mail proposition. In the end

the author usually invests around one thousand dollars and has a quantity of books on hand and gets the experience. One thousand copies of a book may not seem many but it's a lot when you have to sell them.

A second way is for the author to subsidize, or partially so, the expense of publication. The publisher assumes all of the detail and the market and pays a royalty on the sales. Some times the subsidy is in the form of the author offering to buy a certain number of copies of the book. It looks a little better than a straight cash subsidy but after all is a discrimination without a difference. Still if the author has an outlet for five hundred copies, why not use it and help get the book across. The publisher isn't going to make anything on the average book until he sells around two thousand copies. Under this scheme the publisher usually pays a royalty to the author of ten per cent on all straight sales.

The third way and the best way is

for the publisher to take over the book and assume all the expense of manufacture and marketing and compensate the author by a royalty on sales. Ten per cent is a good royalty on the average religious book. As the author establishes himself he may ask and receive more. Even under this arrangement the publisher may ask the author to waive royalty on the first one thousand copies. The new author should not hesitate at such a contract with a reliable house.

My advice to the author would be this. First try to have the publisher take your book under the third plan. Only after considerable effort has been exhausted fall back on the second scheme. Use the first one mentioned only in the final effort for publication. And yet there are exceptions to all rules and some of the most successful books have been turned down by many publishers and have finally appeared through the author's financing. But more of that in the next article.

## Favorite Hymn Service

SOME of the churches are using a "Favorite Hymn" service as a special Sunday evening attraction. The hymns selected for singing and discussion are not the favorite hymns of the minister or the choir director but the favorite hymns of the people, decided by a referendum vote. The First Congregational Church of Billings, Montana, conducted a vote to decide just what hymns should go into its special hymn book for the Sunday evening theater services.

The Lakeside Presbyterian Church of Duluth, Minnesota, conducted a referendum vote to decide the hymns for one particular service. To each member went a letter with a postcard enclosed for the vote. Here is the card. The name and address of the pastor, Rev. J. V. Berger was printed on the face.

According to the original announcement the ten hymns receiving the high-

est vote would be used in the special service. Because of a tie vote it was necessary to use eleven rather than ten. These were printed on a slip for distribution. The eleven selected were:

1. "Rock of Ages."
2. "Nearer, My God, to Thee."
3. "Abide with Me."
4. "Just as I Am."
5. "Jesus Lover of My Soul."
6. "Faith of Our Fathers."
7. "Lead, Kindly Light."
8. "What a Friend We Have in Jesus."
9. "He Leadeth Me."
10. "I Love to Tell the Story."
11. "Blest Be the Tie."

Another variation of this is to have a series of addresses based on the hymns selected, one address each evening for ten weeks. There is a great gospel message in each of the strong hymns of the faith and such messages usually appeal to the folk in the churches.

### LAKESIDE PRESBYTERIAN CHURCH 45th Avenue East and McCulloch Street Duluth, Minnesota

The following are my five favorite hymns:

	No. in Hymnal
1. _____	_____
2. _____	_____
3. _____	_____
4. _____	_____
5. _____	_____

Signed \_\_\_\_\_

On Sunday evening, November 14, a Song Service will be held in the church. The hymns to be sung will be the ten receiving the highest number of votes from this ballot. A sermon on "Our Favorite Hymns" will be based on a study of these votes and their spiritual significance. Ballots must be signed, but no names will be made public. No ballots received after October 31 can be counted. Hand to an usher, leave on the foyer table or stamp and mail.

# The Editorial Page

## Selling Church Management To Laymen

**O**NCE in a while I am asked by some business man for light on the work we are trying to do. Usually I tell him that we are trying to sell churches the idea of business management in their affairs. It is surprising how often the answer is the same. It is, "Well, God knows that they need it."

The conclusion from this unanimity of expression from these men is not that the churches are managed so woefully inadequately but rather that the average layman has no idea of how the modern church is being run. In this respect it might be well for the church to advertise its virtues to business men and let them know that in business methods and modern schemes of organization the church has kept apace with the rest of the world.

We have been told repeatedly that "business does it this way," and that "business would not tolerate the inefficiency in churches." Many ministers make it a point of backing their own arguments for a certain program by saying, "I am sure that this is the way that a hard-headed business man would do it." As a result we find that business men are assuming that they are much farther along in their conduct of affairs than the average church and that the business of the parish is conducted like the business of the women's reading circle.

For much of inefficiency which does exist the layman and not the preacher is to blame. Many so-called wise business men seem to lack any common sense when it comes to church affairs. An aggressive minister is disheartened by men who ought to back his program. They use vision, foresight and modern methods in their business, but they leave it at the office when they close up Saturday noon.

Big captains of industry are many times the worse offenders in this respect. A minister was recently telling me about such a man in his church. His word is law in his business. He is a director of a number of banks. But when he comes to church he is a typical hand-shaking, emotional Christian who loves the good old days and the international Sunday school lessons. It doesn't seem right for the church to have a broad program. All the week he is "hard boiled." The church is his outlet for emotion. He treats it as such. He had rather stand at the door to shake hands with the people who come in than have the size of the church doubled to serve more people.

We are getting letters every month in this office from ministers who say, "You have an excellent magazine. It would be worth a lot to our church if you could get this information and idea to my key men." In a number of instances churches have subscribed for the entire official board to accomplish this end. Many ministers might find it worth while to concentrate on a drive on their key men. Keep literature before them. Show them the programs other churches are putting on. Show them the growing office organization growing up in churches. Show the great increase due in local contributions in all denominations due to new methods of promotion. Let them know that ministers are very much alive to present day needs and opportunities. It will be a revelation to most of them and they very sadly need it.

The writer hopes that it will not be a long time before the laymen he meets instead of saying that God knows

the churches need business management will be saying something like this, "Yes, isn't it wonderful how churches are adapting themselves to modern methods." For such a statement this very day is nearer the truth.

## Spare Room Thinking

**W**AS there a spare room in your childhood home? Probably. But even if there was not most preachers know of the institution. It was a thing quite apart from the rest of the house. It didn't share the intimacies of the kitchen or dining room nor the heat and ventilation of the living room. It was reserved for honored guests, for the laying out of the dead, and for entertaining the preacher.

Times have been changing and there is danger of the spare room becoming extinct. Houses are smaller in these days and folks are less formal. Today the preacher expects to sleep in the Murphy-in-a-door bed and to dress behind the screen. He shares in the family conversation. Perhaps he hears language which before it was not considered proper for the preacher to hear, but it is a safe bet that language isn't any worse than it was in the old days—after the preacher had retired to the spare room.

The passing of the spare room symbolizes the great change that has been going on in social life. The new day is more frank in expression, less tied to formality. There is less hypocrisy than in any previous day. And most of us are mighty glad for it. The spare room typified a kind of subtle hypocrisy and convention which belonged to an era which is rapidly passing.

I wish that spare room thinking would pass as rapidly and as harmlessly from the scene. In the olden days the family had prayer with the preacher and then he retired to his room. Devotion changed to practical things again. The man who prayed the loudest might be the very one to make life miserable for his wife and children. And there are still people who keep the spare room habit of thinking. They have one kind for their moments of piety and quite another for the practical things of life.

But I am writing to preachers so let's be frank. This spare room type of mind is a special temptation to the man of the cloth. He has his moments of normality but when he steps in the pulpit he goes into his spare room. We know, too well, of many ministers who are splendid fellows, who discuss things in a sane and logical way. We find that we have much in common. Their language is the language of intelligence and common sense. But when they step into the pulpit they forget that they ever did any thinking and talk and act just like people expect they will act in the pulpit. They utter the time worn platitudes; their voices become the sepulchral voice of the priest, their piety of utterance and expression is amazing.

The first quality of a successful minister is absolute and whole-hearted sincerity. This type of thing destroys it. Once in a while some one breaks through the spare room of these men. He finds that they are human, that they actually think; that they really know that life exists for the average fellow. Then he says, "The preacher is a regular fellow; he is a real man." Why can't the man of the cloth retire this kind of mind and take his people in the frank living room of experience? When he steps into his pulpit let it be in the spirit to say, "Come this is the living room of life. Let's discuss the things which concern us in a frank, friendly honest way."



## As the World Rolls By—

### Preaching What One Doesn't Believe

We have a communication from a layman who wants us to help discipline his pastor. It seems that this particular preacher doesn't believe in the literal second coming of Jesus and he said as much in a sermon. Our layman friend is under the impression that every minister must believe in that teaching. But if by some peculiar theological freak he doesn't believe in it, still he thinks that he ought to go through the motions and preach it so that the congregation will be strong in the faith.

It is an old question. Every minister faces the problem. Is it necessary that he believe everything he preaches? Or can he proclaim some things just to uphold the faith whether he believes it or not. Probably every preacher will have his own way of settling the problem. For the writer there are two rules. In the first place I will not proclaim any doctrine which I do not believe. In the second place I will not insist on proclaiming my unbelief on any subject. If a question such as this should come up, I would find plenty of positive doctrines to preach and let it rest. But if the issue should be brought up in some way and I had to face it, I would tell the truth.

\* \* \*

### Why Is Democracy Afraid of Democracy?

Why is it that the United States of America, the great historical exponent of democracy should be so afraid of more democracy. Nothing makes our government see red as fast as the talk of communions, bolshevism or similar topics. City police will tolerate anything except a red parade. The Roumanian Queen who comes from a government which is true to the older ideas of autocracy is graciously received but any foreign visitor of pronounced communistic views is halted at the country's gateway and turned back. Mussolini who represents the nth degree of despotism receives every courtesy; the entire government moves to make easy terms of a loan but Russia which is going through the pains of new birth of freedom is not accorded recognition. The Knights of Columbus have used a great deal of wisdom in finding the vulnerable point in Mexico. There was a time when hatred could be created against a nation if the American people were told that it was a despotism. But now the best way to create such feeling is to spread abroad the thought of its being communistic or socialistic. Are we after all afraid of this freedom which we have created for ourselves?

\* \* \*

### Two Ways of Looking at Most Things

It is surprising some times to find the second way of looking at some very common things. Acts which have every aspect of sincerity and piety may be interpreted in an entirely different way. I had occasion to talk to a Jewish clothier some time ago. In the conversation the talk drifted around to A.

## Our Prayer for Your 1927

We thank Thee, O God of Light, for the year's rich blessings through shadow and sunshine. Death has brought no defeat nor despair wrought shackles of doubt. Happiness has not upset humility nor prosperity exalted pride. In the glow of our gratitude do Thou freshen our faith, sweeten our spirits, and broaden our brotherliness. Possess us with gentleness, graciousness and gladness. Guide us to exercise our talents, employ our time and evaluate our trials. So may we grow on into full stature, O Father of Love, for Thy glory. Amen.

Christian Reisner.

Nash of Cincinnati and his Golden Rule shop. "What do you think of it?" I asked.

"I think that I wish I had thought of it first," was his reply. Unquestionably he saw a commercial motive in the scheme.

\* \* \*

In many periodicals there has appeared comment favorable to the General Outdoor Advertising Company for its free display of religious ads. But a newspaper man confides that it is not so spiritually minded after all. He says:

"They have to buy the support of the public some way. Naturally the biggest enemy to the bill-board publicity is the local newspaper which offers competing space. The newspaper has the public ear. But the Outdoor Advertising Company knows the big appeal to the religious sympathies and seeks the support of ministers and churches. It is a master scheme for public sympathy."

\* \* \*

And this reminds me of a Bible class discussion a few Sundays ago where the talk got to Henry Ford and his five-day week.

"What does that show?" asked the leader.

"That people aren't buying so many Ford cars," answered the materialist. And he may be right at that.

### Right State But the Wrong Town

When Bill Nye got off in Indiana instead of Michigan he sat down and wrote a poem about the experience which afterwards delighted thousands who listened to his recitals. Dr. S. Parkes Cadman now has the opportunity to use the same ingenuity. For while the General Conference of the Christian Church was waiting expectantly for his appearance at its meeting at Urbana, Illinois, he stepped off the train in Urbana, Ohio. And it was too late, even for an airplane, to reach the other city.

### When You Punish Your Child

Penalties should be graded to the age of the child.

Punishment should have a clearly understood relation to the offense.

Punishment should be constructive, helping the child to separate himself from his fault.

Punishment should never be severe or unusual.

Punishment should always be considered an emergency measure.—"Children, The Magazine for Parents."

## A PRAYER OF THE CHURCHES

By William H. Leach

God, give us leaders.

God, give us leaders,  
Men and women of whitest soul,  
Whose integrity commands the respect  
of their fellows,  
Whose character is their greatest asset,  
Whose word is truth.

God, give us leaders,  
Men and women of undaunted spirit,  
Whose hearts may thrill at the joy of  
victory,  
But who can face defeat undaunted,  
And fight again tomorrow.

God, give us leaders,  
Men and women of magnetic power  
In directing the work of others, struggling  
with their tasks,  
Patient toward those slow to comprehend,  
Loyal to their calling.

God, give us leaders,  
Men and women from life's sundry  
fields,  
Who, having reaped from toil, experience  
and power,  
Are anxious to tithe their personality  
For the glory of God.  
God, give us leaders.

## NEW YEAR'S DAY

I will start anew this morning with a  
higher, fairer creed;  
I will cease to stand complaining of my  
ruthless neighbor's greed;  
I will cease to sit repining while duty's  
call is clear;  
I will waste no moment whining, and  
my heart shall know no fear.  
I will look sometimes about me for the  
things that merit praise;  
I will search for hidden beauties that  
elude the grumbler's gaze;  
I will try to find contentment in the  
paths that I must tread;  
I will cease to have resentment when  
another moves ahead.  
I will not be swayed by envy when my  
rival's strength is shown;  
I will not deny his merit, but I'll strive  
to prove my own;  
I will try to see the beauty spread before  
me, rain or shine—  
I will cease to preach your duty and be  
more concerned with mine.  
—S. E. Kiser in St. Andrew's Cross.



# The Shepherd Psalm

By Henry Howard, Fifth Avenue Presbyterian Church, New York City

(Continued from Last Month)

*'He leadeth me in the paths of righteousness  
for His name's sake'*  
Psalm xxiii. 3

## PART I

THIS is the second time the word 'lead' occurs in our psalm; but it is with a totally different signification. The Authorized Version gives no hint of any change of meaning, but the revisers have substituted the word 'guide' for 'lead' as an indication that the distinction should be noted. The fact is that the word translated 'leadeth' in the first case implies something done for the psalmist. He is catered for, provisioned. The Septuagint says 'fostered' or 'nurtured,' so that the reference is primarily to the meeting of physical needs; whereas the Hebrew word which lies behind the second word 'leadeth' implies something done in the psalmist. Rightly interpreted, it is really an implication of the thought expressed in the previous verse, and is no less important for what it assumes than for what it affirms. Behind this verse lies the whole black tragedy of the Fall. It is unexpressed, but implied. It forms the dark background upon which is written in letters of light the glorious gospel of recovery and hope.

Of late years there has been a good deal of petty criticism expended over the Bible narrative of the Fall. And while there may be no necessity to plead for the historic correctness of every detail in that dramatic story, yet its central truth so fits in with the facts of history and individual consciousness as to present a powerful presumption of the essential correctness of the record. The objection that the Eternal would not make the destiny of the creature turn on so trifling a matter as his consent or refusal to take of the forbidden fruit, utterly misconceives the whole situation. On the question of loyalty to the Will of the Highest, one test is as good as another. The question had to be narrowed down to a point where, clear of all entanglements, the human will must definitely declare itself with or against the Will of the Divine. For the purpose of ascertaining this, an apple would serve as well as an asteroid!

This verse discloses the moral purpose of all God's leading, viz. restoration to righteousness—that is, right relations with God. This is the end of all revelation—righteousness! It is the keynote of the Scriptures from Genesis to the Apocalypse. All the economies of providence and grace have been framed for this purpose and adjusted to this end. This it is which gives moral unity to all God's dealings with men, and resolves the tangled web of history into an ordered plan. For this, white-robed priests were anointed with holy oil and prophets' lips were touched with sacred fire. For this was Abraham called and Israel chosen, and for this were all the disciplinary processes of the wilderness-march. This is the master-purpose, never for a moment lost sight of or obscured. It is a purpose that achieves itself in spite of, nay, often by very means of, human disappointment, defeated ambition, baffled purpose, and shattered plan. It is a redeeming purpose, running deep and full and strong through all the courses of the suns, and through all the changes of

history, to issue at length in the home-bringing of all God's wandering children to the warmth and welcome of the Father's house. But this purpose of righteousness, though it be God's own, cannot be fulfilled, excepting with man's full and free consent. Hence God 'guides,' not drives. Every idea of force in the administration of redemption must be cut out of our calculations, because for God to override at any point the free agency of the creature would be to destroy the fundamental principle of moral government and reduce the creature to the level of a mere machine. Guiding assumes consent to be led, and consent means the surrender of the personal will. This brings us to the very heart of our subject. All sin when reduced to its final analysis is selfishness or self-will. If, therefore, God is to bring men back to righteousness it must be by winning the will. Whatever force He brings to bear upon the creature must be of a nature that will respect his manhood. It must be moral, and not physical. While He may rule the stars in their courses 'because He is strong in power,' and make the sun to know his going down by the mere 'word of His might,' He must woo the creature by His Spirit—He must win, because He cannot force, His love. Omnipotence, in the sense of physical force, may be able to overtake a wandering planet and curve it again to its orbit, but it is utterly powerless in the realm of the affections. This, however, is precisely the realm that has broken loose from God and that He is seeking to regain. Hence the whole divine ministry of long-suffering patience and all-hopeful love which makes the heart of the psalmist rejoice. Now, the ground of David's confidence that God will do this thing is expressed in the words, 'For His name's sake.' There is more in this phrase, which slips so glibly from the lips, than perhaps at first appears. The unfolding of its inner meaning we must leave for our next study. In the meantime let it be remembered that restoration to righteousness turns entirely on our own consent. By a single act of purposeful will we may put ourselves in line with the saving forces which are making for moral regeneration and uplift. But by mere neglect, and without any wilful intent, we may allow salvation to go by default till we find the 'harvest is passed, the summer is ended, and we are not saved.'

*'He leadeth me in the paths of righteousness  
for His name's sake'*  
Psalm xxiii. 3

## PART II

IT is with the phrase 'For His name's sake' that we have now to deal. It is important, because it forms the ground of David's confidence. It is that on which he builds the certainty of his faith. We want to know what this corner-stone is, upon which he rears so mighty a structure. 'His name's sake!' 'What's in a name' that it should thus become a guarantee of all that David claims? Names with us are often mere vocables. We give names to our children simply because they are euphonious, or for the sake of perpetuating the memory of some ancestor. In this regard, however, we have receded sadly from the ideal. The very designation 'Christian name,' as distinguished from 'surname,' carried with

it in its earlier bestowment the hope and expectation of a corresponding Christian character and career. To give a child its Christian name was thus to affirm its Christian status, and carried with it a pledge on the part of the parents to train that child for Christ. Would that we could recover the spirit of this ancient practice and thus recharge it with the original significance for which it stood! Names as bestowed in the Bible were expressive of character or office, and when a man's character or office was changed it was indicated by a change of name. Numerous examples might be given if space permitted, but a few will suffice to illustrate the principle. Take the case of Abraham. His original name was 'Abram,' indicative of his moral and spiritual pre-eminence—literally, 'the high father, or the father of height.' When, however, on account of his superior moral fitness, he was selected to be the head of a great nation, God changed his name to Abraham, which set forth his official character and signified 'the father of a multitude.' Jacob, whose name stood for cunning and trickery, underwent a great moral and spiritual crisis at Peniel, and from that hour he was no more called 'Jacob,' but 'Israel,' because as 'a prince he had power with God and prevailed.' Names as God employs them always stand for moral ideas. He has revealed Himself under many names, but they each express some attribute of His character. They are scattered like glittering gems throughout the sacred records; but not one of them shall be lost. He will yet gather them all up and bind them as a gleaming chaplet about His brow, so that in their mingled splendour the glory of His character may stand revealed. But what particular name does the psalmist refer to in this verse? Clearly the name by which God revealed Himself to Moses, and with which David opens this Psalm, viz., 'Jehovah,' and translated in our version 'The Lord.' Literally translated it is 'I Am.' Now, one at least of the ideas sought to be conveyed by this wonderful name is that of self-existence, that is to say, independent existence. But if God be Independent Existence, then all other existence must be dependent, and this dependence carries with it certain claims which God, by the very assumption of this name, admits. In Exod. xxxiv. God unfolds or renders explicit the ethical contents of His own revealed Name: 'The Lord, the Lord God, merciful and gracious, longsuffering, and abundance in goodness and truth.' Here, then is David's ground of confidence—it is laid in the moral character of God. Clearly God as Independent Being holds relations to all dependent beings. But relations everywhere carry obligations, not merely from the creature upward to the Creator, but from the Creator downward to the creature. God was free to create man or to refrain. But having created him, He thereby created obligations for Himself, which, if He would, He could not escape. By creating free agents He created the possibility of sin. He could not make virtue possible without creating this risk. All the possibilities up and down of a human soul must have been present to the Divine Mind before He uttered the creative word. He has not been surprised by sin as by a contingency unforeseen and unprovided for. It was not only foreknown but arranged for, and indeed it was necessary for the vindication of the divine character that a process of grace and recovery could be shown to have been included in the original plan, that the Atonement should not appear to be an after-thought of the Divine Mind. Hence it is written that the Lamb was 'slain from the foundation of the world.' God's moral character, therefore, is involved in this business of salvation. It was not optional with Him as to whether He should send His Son or not. There were moral imperatives laid upon Him. Hence, said our Lord: 'Ought not the Christ to have suf-

freed?' And again: 'It behooved Christ to suffer and to rise again from the dead the third day.' Here is a recognition of moral obligation on the part of God. He has no more right than an earthly parent to allow His children to wander in paths of sin without exhausting every effort to secure their return. The Cross of Calvary thus becomes as much a necessity from the divine as from the human side. It is love's necessity seeking that it may save. When we thus see that God is so anxious for our return that He is willing to suffer in order to secure it, our rebellious wills are conquered, and we are put on the highway of that righteousness which leads unerringly to the city the light whereof is the Lamb.

Before passing from this verse let it be noted that the plural 'paths' of righteousness is finely suggestive. Clearly righteousness is no single narrow track unrelated to the highways of life, and along which the godly man must hurry, apologizing for intruding and eager to escape. No! Righteousness comprises paths many and various, and ramifying through the whole of life—paths personal and domestic, social and commercial, professional and political, literary and artistic, philosophical and scientific. Righteousness embraces the whole sphere of a man's possible activities, finding here and now, in the working days of life, an ample field for the unfolding of its powers. Such a view lifts up the whole round of daily toil, and, by relating it to the moral order, at once redeems it from sordidness and suffuses it with 'a light that never was on sea or land.'

*'Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me.'*

Psalm xxiii. 4

#### PART I

NO religion can be regarded as satisfactory which does not stand by a man in the great crisis of his history. Its supreme test is, how it bears the strain of tragic moments. There come deeply sad and solemn days in every man's history. There are times when the light goes out of the life, when the soul sits alone in the darkness and the heart is smitten with the sickening pang of hope that has been long deferred. In these deep moments, when the grave opens in our path, and death seems to be the end of all, we need some steady-ing hand, some reassuring word, lest we stagger and fall. David had seen such times. His was a strangely chequered career, a life of thrilling scene, of hairbreadth escape and startling incident; a life of physical peril and moral lapse. Yet never for a moment had God forgotten him. Even in his widest and most woeful wanderings God had followed him, seeking and finding and bringing him home. The confident forecast of this verse is built up on past experiences of God's shepherdly love and care. He sees that love, not only redeeming life from caprice, but death from despair. This psalm is broadly synthetic. It takes in the whole of life, measures the sweep of its vast circumference, and sees death as simply part of a plan. Clearly in his view it is not a contingency which may be avoided or an intrusion which has to be submitted to, and which having appeared must be made to subserve some good purpose, but could have been better done without. No; it is rather a divine and pre-arranged process, through which life evolves from more to more, and passes ever upwards to higher circles of being and nobler grades of service.

Now, it is poor philosophy which feels called upon to ignore death. That is an ostrich policy which thrusts its head into a bush and refuses to face facts because they

(Continued on Page 214)



# ASK DR. BEAVEN

**Question**—Have you some book to suggest that gives especial attention to the administration or observance of the Lord's Supper? It seems to me an increasing number of Protestants are disappointed in the degree of inspiration that they find in the Communion service. Have you any suggestions?

**Answer**—I have made inquiry but have been unable to find any book that treats the Communion service with anything more than the ordinary perfunctory treatment. You undoubtedly have access to books of this type.

I agree with you that many people in the Protestant Church only partially receive the value of the Communion service. I am glad to give you any suggestion that I have that might make the service mean more.

In our church the Communion service, which comes once a month, is the central service of the month. We usually have a larger attendance then than at other times. The entire morning service is given over to Communion. The sermon is shortened; it is a Communion address usually dealing with the more devotional side of the Christian life and centered around some theme closely identified with the Lord's Supper, or the Passion of Christ. Following is the usual order of service:

**Morning Service, 10:25 O'Clock**

Organ—"Chorale in E Major"-----

Cesar Franck

Doxology and Invocation.

Hymn No. 15—"Come Thou Almighty King"—Congregation Standing Scripture Reading.

Prayer Hymn—

Bless Thou the truth, Dear Lord,  
to me, to me

As Thou didst bless the bread by  
Galilee.

Then shall all bondage cease, all  
fetters fall

And I shall find my peace, my all  
in all.

Prayer.

Announcements and Offering.

Anthem—"Lord of Our Life"-----Field  
Talk to the Children

-----The Associate Pastor  
Children's Recessional Hymn No. 496.

Memory Hymn for October—"Dear  
Lord and Father."

Communion Meditation-----The Pastor  
Hymn No. 641--Congregation Standing  
Ordinance of the Lord's Supper.

This is the Lord's table. All who  
love our Lord Jesus Christ, and are  
striving sincerely to follow Him,  
and therefore desire to commune  
with Him at this memorial supper,  
are welcome to unite with us.

Benedictory Hymn No. 670—

From the table now retiring,

Which for us the Lord hath spread,  
May our souls refreshment finding,  
Grow in all things like our Head.

The attempt is made by the minister  
to interpret the meaning of "The Com-  
munion" and prepare the people's  
hearts for the service. In the children's  
talk on that morning some of the sim-

*Dr. Beaven will be glad to have readers of this department who have solved in some fashion, the problems that are placed before him to write him any suggestions that they have as solutions of questions raised. He will also be glad to have parish problems and pastoral problems sent in, either by mail through the magazine or directly to him, care of Lake Avenue Baptist Church, Rochester, New York.*

pler customs of Communion, such as bowing the head, remaining quiet while all are being served, the principles of reverence and the reasons for it, the meaning of the bread and the fruit of the vine, and other elemental things of that type are explained to the children. While this is ostensibly addressed to the children and enables them to understand the things that they see when the table is set in front of them, it is, of course, not entirely for them. Indeed, they go out with the recessional at some time before the main Communion service, or the Communion address, but it also enables the members of the congregation who are less familiar with the methods of service, to intelligently co-operate in the mechanics of the Communion.

With us, at the beginning of the service, the deacons march in and take their places at the front of the church where they remain during the entire program. The pastor gives the Communion address from behind the Communion table, which is on the main floor of the church instead of speaking as usual from the pulpit. The invitation to remain to the Communion service is couched in the language noted in the order of service. Upwards of one thousand people usually remain to the Communion service. The attempt is made to weave the whole group into an unified a mood as possible before they actually participate in the Communion.

The Preparatory Service for Communion, held on Wednesday night, is another preparatory part of the service. The people are urged to prepare their hearts, first, by confession of sin and seeking a cleansed heart. We call attention to the custom of the Catholic Church in its confessional and point out that while we do not utilize that method, the principle of seeking forgiveness through confession is vital, and we also stress the ridding the heart of bitterness, or hard feeling, as exemplified in the Master's suggestion that "when we bring our gift to the altar, and there remember that our brother hath aught against us, first be reconciled to thy brother and then come and offer thy gift." We suggest to the people the utilization of the moments of quiet while the elements are being passed, as a time for heart searching and personal examination of their hearts in the light of

the Master's presence. During the time when the elements are being passed and the heads are bowed, the organ plays very quietly some of the Passion hymns, such as "Sacred Head, Now Wounded," or "'Tis Midnight, and on Olive's Brow," or "Beneath the Cross of Jesus." After the elements have been passed, and the deacons and pastors have been served the congregation remains with bowed heads, quietly, until the sound of the organ. The organ then leads into the Benedictory hymn in which all join with heads still bowed. At the close of this benedictory hymn every thing remains perfectly quiet for a moment until a chord is struck on the organ which is the sign for dismissal. This service may not particularly differ from many others, but it has been commented on by many who have attended as being exceptionally impressive and helpful, and our own people consider it rather the most helpful service we have in the entire church life.

In my instruction class for the children, when each year I give ten talks to them in preparation for church membership, I always take one or two of these addresses to explain the significance of the Communion service. Also in my preparation classes that are composed of adults I do likewise. This, of course, helps to form an intelligent body of people in the congregation who are prepared to understand at least why we do it, and what it should mean.

If I find later some book which I feel deals more adequately with the subject I will refer you to it. It may be also that other men reading this may be able to make further suggestions on this subject. If they send any suggestions to me I will pass them on to you.

**Question**—In the October issue of **CHURCH MANAGEMENT** you spoke of the possibility of securing a \$7.50 balopticon for the showing of postal cards. Can you advise me where such machine can be purchased?

**Answer**—What I called a Balopticon is in reality a Mirroscope and can be purchased from the Independent Supply House, 2182 East Ninth St., Cleveland, Ohio. They are made in various sizes and prices. Ours was one of the cheaper ones purchased for home recreation.

## My Creed

I would be true, for there are those  
who trust me;  
I would be pure, for there are those  
who care;  
I would be strong, for there is much  
to suffer;  
I would be brave, for there is much  
to dare.  
  
I would be friend to all,— the foe, the  
friendless;  
I would be giving, and forget the gift;  
I would be humble, for I know my  
weakness;  
I would look up—and laugh—and love  
—and lift.

—Howard Arnold Walter.

## The Shepherd Psalm

(Continued from Page 212)

are unpleasant. Let us be men, and bring the future before us. It was a habit with these ancients to anticipate death. They were accustomed to bring it forward, to scan its face, look into its eyes, and grow familiar with its features, till it lost its power to blanch their cheeks or put a tremor on their lips. They knew the worst that death could do, and faced it fearlessly like men. What wonder that with such a Shepherd they should fear no ill! But if David, who moved about in the dim light of that pre-Christian age before the Resurrection of Christ had filled and flooded the death-problem with the white radiance of immortality, could strike so triumphant a note, then what should be our song in the sevenfold light of these post-Resurrection days? Alas! it has to be confessed that much of Judaism and Paganism still mingles with our Christianity. Do we indeed believe the Saviour's words, 'I am the Resurrection and the Life'? Then in this, as in many other things, our practice too frequently gives the lie to our creed. If we believe that Christ, for all who live and die in Him, has for ever sanctified the tomb, and that the gate of death is but the entrance to a fuller and a larger life, then how can we justify our hopeless grief for those removed? Ought not the passing of every pure soul to be the occasion not for clamant grief, but for holy and triumphant joy? Oh for the faith that will bear our loved ones to their quiet resting-place, keying its ritual to the triumphant note of the Apostle Paul, 'O grave, where is thy victory? O death, where is thy sting?' While for ourselves, let us march towards the pale kingdom with no thought or dread of ill, but stepping gladly to the music of these wonderful words, 'Though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me.'

*'Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me.'*

Psalm xxiii. 4

### PART II

**M**OST men will agree that it is the loneliness of death that constitutes its chief dread. If we could die in families, in groups, in communities; if hand in hand we could move down the dark valley, hand in hand breast the dark river, hand in hand pass into the Paradise of God, then death would indeed lose much of its terror and gloom. But, alas! each must die for himself, even though he may die with others. Loved ones, however dear, can only see us off. The most they can do is to smooth our passage down to the edge of the shadow, and then wish us a good voyage as we embark. Last words have to be spoken, final leave has to be taken; and then alone, as far as human eye can see, and unattended, the soul must pass out into the night that men call death. So, indeed, it seems to our dull sight; but not to the psalmist's. With a prophet's keen vision he pierces the veil, and, seeing no break in the sheltering care of the All-Fatherly hand, triumphantly declares that even the death-crisis cannot come between him and his Shepherd-Guide. 'Thou art with me!' What a world of comfort is folded up in this assurance! How it changes the complexion of death to have pledged to us the personal companionship of Jehovah through this dark approach to the Kingdom of Light! Then, too, look at the truths sought to be conveyed by the 'rod' and the 'staff.' These are not, as many might suppose, interchangeable terms, or different names

for the same thing. With the shepherd's staff or crook we are all familiar, and its uses are too obvious to require explanation. But the rod is quite another thing. It might be more correctly interpreted 'club,' for it consisted of a short stick with a heavy knob, which was used by the shepherd for dealing a death-blow to any wild beast that might attack either him or his flock. It was slung on his girdle by day, and on his wrist by night, and, skilfully used, could crush the skull of a lion or bear. This club, as a matter of fact, was the original of our modern sceptre and mace. The first kings of the world were shepherd kings, and the club became in those early days the symbol of power, authority, and rule. We thus extract this comforting assurance from our text, that the death-valley is under the sceptre of our Shepherd-King. This is the pledge of law and order and safety. Why are we able as British subjects to work and rest, to eat and drink and sleep in such security? Is it not because we are under the English sceptre? This means safety and the sense of it for man and woman and little child. So with regard to this matter of death. Its time, its place, its manner are not handed over to lawlessness or caprice. They are divinely ordered and assigned. They are under the Sceptre. Wherever the servant of God may be, even though in the valley of death, he is on the King's highway, and that means security and safe conduct to the City of the King. Let us not be afraid. We need not die alone. We may so live that when the end comes we may be divinely attended, and have nothing whatever to do but let slip the staff of our pilgrimage and grasp the hand of our Shepherd-Guide.

*'Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me.'*

Psalm xxiii. 4

### PART III

**W**E have already seen that we are not left to the dim light of Old Testament revelation with regard to death. Beautiful as is the psalmist's confession of his faith, it is after all purely negative. There is no positive rapture in his forecast of physical dissolution. He is simply delivered from fear. It is not until we come to the wider horizons of New Testament outlook that the note of triumph is struck. 'Thanks be to God which giveth us the victory through our Lord Jesus Christ.' This victorious note is infinitely in advance of David's song, as well it might be, leaping from the lips of one who had caught the voice and vision of David's Lord. Paul has much to say of death; and in one of his great moments of insight he utters a profound and reassuring truth. David saw that no man dieth by himself. Paul saw that no man dieth to himself. His system of thought not only included the fact of death, but rescued it from apparent disorder by setting it in relation to the Risen Christ, the Lord of the living and the dead.

In spite of all appearances, death has been made subservient to life. Since Jesus died and rose again it has been shown to be life's vassal and to serve its ends. Thus view, death has no power to touch life's essence or to break its continuity. Indeed, it is doubtful whether it can even for a single moment cloud the real consciousness of man. There are numberless cases on record, in which a patient has been pronounced unconscious by his medical attendant, and yet upon recovery has declared that all the time and without a break he was perfectly self-conscious, and not only so, but was the recipient of impressions and experiences through other gateways than those of the five senses, which he was able to record with

(Continued on Page 216)



# ILLUSTRATIVE DIAMONDS

Selected by Rev. Paul F. Boller

## SOME PRACTICAL RESOLUTIONS

F. W. Boreham says of Dr. Samuel Johnson: "When nearing his fiftieth birthday the doctor reviews his past life and draws a list of eight resolutions by means of which he hopes to shape the days to come. 'Having lived,' he says, 'not without an habitual reverence for the Sabbath, yet without that attention to its religious duties which Christianity requires. I resolve henceforth—First, to rise early on Sabbath morning, and, in order to do that, to go to sleep early on Saturday night. Second, to use some more than ordinary devotion as soon as I rise. Third, to examine into the tenor of my life, and particularly the last week, and to mark my advances in religion, or my recessions from it. Fourth, to read the Scriptures methodically, with such helps as are at hand. Fifth, to go to Church twice. Sixth, to read books of divinity, either speculative or practical. Seventh, to instruct my family. Eighth, to wear off by meditation any worldly soil contracted in the week.'"—F. W. Boreham in "A Faggot of Torches"; The Abingdon Press.

## NEW YEAR EXPLORATIONS

"An Arabian tradition tells of a prince who after wasting his substance in riotous living was led in a vision to dig up the floor of his room, and on doing so discovered a strange apartment. In this apartment he found an urn, and when he opened the urn he discovered a key. This key gave him a desire to find the lock belonging to his key. After searching around the walls for a while he found a secret door in the wall, and with the key he opened the door and was surprised to find that it opened into another chamber containing eleven statues of pure gold, and a pedestal for a twelfth, with an inscription bidding him to search for the remaining statue. This is only tradition, but is it not true that there is always a radiant discovery awaiting those who are willing to go and explore for the things that God has hidden from 'the wise and the prudent and revealed even unto babes.'"—G. B. F. Hallock in "One Hundred Choice Sermons For Children"; George H. Doran Company.

## LOSS THROUGH NEGLECT OF PRACTICE

"I am told that soon after the Civil War a lovely young woman of Jefferson County, Ark., went away to a woman's college, stayed four years, and graduated in the literary course and in music. She came home and married an illiterate and careless man, and they moved to a backwoods settlement of this county. She did not carry a piano with her. She ceased to buy books and magazines. She lapsed into the commonplace and drudgery of farm life without the redeeming and sustaining power of litera-

ture and music. In a few years there remained no sign of her college attainments. She was unread, her fingers had lost their nimble touch, her once refined and beautiful face had hardened and blackened and wrinkled into uncultured ugliness.

"How shall we escape if we neglect so great salvation?" Without regular and habitual prayer, we cannot pray even in the greatest emergency. Without regular and habitual church attendance we cannot have the fine art of communion with God. If we have it now, we are sure to lose it if we neglect to practice it.—W. P. Whaley in "Jesus Our Ideal"; Cokesbury Press.

## THE ONLY HOPE FOR A BETTER WORLD

"While St. Paul was preaching a glad gospel of salvation all over the Roman Empire, the great Roman philosopher Seneca was ashamed of mankind because they crowded theatre buildings for frivolous entertainment, while very few could be induced to attend lectures on 'What is a good man?' and 'How to become a good man.' The Greek poet Hesiod, eight hundred years before Christ, was overwhelmed with the avarice, injustice, strife and hopelessness of men; and he prayed to Zeus to smite the earth with his destructive thunderbolts. A thousand years before Christ the leaders of the race thought things were growing steadily worse and went about inquiring, 'What is the cause that the former days were better than these?' In the Imperial Museum at Constantinople there is an Egyptian inscription said to date four thousand years before Christ which reads as follows: 'Our earth is degenerate in these latter days. There are signs that the world is coming to an end. Children no longer obey their parents. Everybody wants to write a book. The end of the world is manifestly drawing nigh.'

"So in every age. Leaders, poets, historians, philosophers, statesmen, teachers, and preachers have been so impressed with the badness of things that they could see no escape from doom. Literature is full of their dark sayings. The other great religions of mankind are colored with hopelessness.

"All the hope the world has had for two thousand years has come from Jesus. His gospel is full of it. He taught that God is good, that God is love, and that God is working at the problem of human redemption. He said that God is building a kingdom of righteousness in this world, that will ultimately take in all the other kingdoms of this world, and that there will eventually come a condition of brotherhood, good will, righteousness, and knowledge of God that will cover the whole earth as the waters cover the sea."—W. P. Whaley in "Jesus Our Ideal"; Cokesbury Press.

## WHY WE NEED THE CHURCH

"We were at war recently with Germany. Suppose you had met some brave fellow on the street in civilian dress, but carrying a gun, who had informed you that he was on his way to France. But, 'Where is your uniform?' you would have asked. 'To what company do you belong, to what regiment?'

"Then he might have told you in the vein of modern religious individualism, 'Oh, I don't belong to any company. I don't wear a uniform. I don't make any professions as to being a soldier—I do not want to get my lines crossed. I want to stand out free and clear, living my own life in my own way. But I love my country and I am on my way to France to see if I cannot pick off a German or two on my own hook.'

"His folly would have made you laugh. No competent government on earth would have allowed him to go. Had he gone in any considerable numbers, his unorganized presence there in France would have been a hinderance to the work of the regular army. The man of sense fights with the troops.

"The Master believed in the church because he saw the value of fellowship in a common task. The Christian does not grow in insolation. He is a plant which the Heavenly Father has planted. He must have soil and atmosphere and climate suited to his complete growth. The soil where the Christian thrives, the native air, and the climate which ministers to his unfolding are to be found at their best in the fellowship of the Christian church."—Charles R. Brown in Leaflet, "Why I Believe in the Church."

## THE LIFE WITHOUT RELIGION

"In one of his earlier books, Mr. G. Lowes Dickinson suggests a parable that runs something like this: In this thing we call Life, we are all travelers through an unknown country. The majority journey with their eyes fixed on the ground, following the track of necessity and custom in which their feet were set from the beginning, looking neither to the right nor to the left, caring little about yesterday and even less about tomorrow. They learn nothing nor are they curious to learn, about the country through which they pass, whether it is mountainous or level, fed by rivers or dry, lit by sun or moon or glimmering stars. According to Mr. Dickinson, these are the men without religion who plod along like the horse in blinkers, always keeping in the middle of the road and ever following the path of least resistance, never seriously asking any questions as to the meaning of it all, as secure and unperplexed as it is possible for men to be when any day may bring the end of their plodding existence."—John Herman Randall in "A Spiritual Outlook on Life for the Modern Man."

## The Shepherd Psalm

(Continued from Page 214)

such accuracy of detail as to leave no room for doubt as to their genuineness. Even Paul himself on at least two occasions became, so to speak, unconscious so far as this world was concerned. But he was not only perfectly self-conscious, but in correspondence with a world of spiritual being, whose forces played in upon him so freely, and stamped themselves upon his mind so indelibly, as to take their place for ever among the most abiding of his mental impressions. Such being the case, we can quite understand how henceforth in his estimation it was life and not death which filled and suffused his horizon.

We want, if possible, to gain Paul's view-point that we may also share his thought. Our peril is that of allowing death to bulk too largely in our view, and not giving it its proper perspective. It is made in our calculations to count for more than its value. Its importance is purely relative and derived. It is really the significance of life which imparts solemnity to death. Death is simply God's angel in waiting on the threshold of the unseen, to disrobe the soul of its earthly garment preparatory to its passing into the presence-chamber of the King. 'For

flesh and blood cannot inherit the kingdom of God.' But whether we linger yet awhile in the outer court, or pass to the inner, whether 'unclothed or clothed upon,' we are His subjects all the same, 'for whether we live, we live unto the Lord, or whether we die we die unto the Lord, so that whether we live or die we are the Lord's.' Our common relation to Christ as our Head puts us and keeps us in relation to each other, and clearly death has no power to dissolve these ties. Our loved ones, who have passed within the veil, have not 'died to themselves,' but to their Lord and ours. They have not been started out on lonely and isolated careers. They do not land upon that coast, like emigrants on a strange and distant shore, without friends or welcome. No, they die into a society of immortals, where they are expected, awaited, and prepared for. 'That great Shepherd of the sheep who was brought again from the dead,' who knows them each and loves them each, and calls them each by name, Himself meets and greets them. 'They hunger no more, neither thirst any more, neither shall the sun light on them nor any heat; for the Lamb that is in the midst of the Throne shall shepherd them, and lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.'

(To be Concluded in February)

### THE UPWARD GLANCE

"We look around and we see men who have no upward glance. Their eyes are on the pavement. They see only the dust, the dirt, the oil, the grease. They view the material part of the business and the mechanism. It is all noise and clash and confusion. They do not see the real meaning of shops and banks and factories. A well-known divine tells of the service in his church last Easter, when everybody was so uplifted and thrilled after listening to the Hallelujah Chorus that they seemed to be in heavenly places. A lady turned to one of his members sitting in the same pew and said to her: 'Would you mind telling me where you got your hat?' Who does not feel for such people? One would like to say to them, 'Lift up your eyes and behold.' Take a look at the hills and the stars. The great things of life are not below, they are above."—M. J. MacLeod in "When the Morning Wakens"; George H. Doran Company.

### SPIRITUAL RESOURCES FOR HOLINESS

"Certain engineers have proposed to impound the waters which sweep in with the tide in the Bay of Fundy, and to furnish power to all the New England states. What a vision of the energy of the vast Atlantic brought to towns to run the machinery of factories and to operate transit systems, and carried to countless homes and remote cottages to supply them with light and heat. Think of the might of an ocean-tide sweeping up to an isolated farmhouse on an inland hillside to warm and brighten!"

"Paul's portrait of Jesus kindles the imagination as he represents the outflow of God's fulness in Christ, bringing the vast depths of the spiritual universe to a Christian's heart to reinforce him against temptation, to break habits, to master fears, to uproot selfishness, and to empower him to subdue a whole world to love. With such a spiritual connection prospects of bound-

less development unfold: 'God in you the hope of glory.' With such a connection a Christian feels himself adequate for any strain or any undertaking: 'I can do all things in Him that strengtheneth me'; 'I labor, striving according to His working, which worketh in me mightily.'—H. S. Coffin in "The Portraits of Jesus Christ in the New Testament"; The Macmillan Company.

### CHRIST'S CURE FOR CARE

"Our heavenly Father has made provision 'in Christ' for a LIFE WITHOUT WORRY. For example, He says: 'Casting all your care upon Him, for He careth for you' (1 Pet. 5:7). Note the ALL. Many try to cast some of their care on Him and find no relief. Their pet cares they struggle with themselves. He knows they do not really trust, and says, 'My child, until you cast ALL on Me, you can keep it all yourself.' Our 'all care' is matched by His 'all power.'

"Some years ago a man with horse and wagon overtook a pedestrian carrying a pack on his back. He stopped and proffered a ride, which was accepted. Presently, as they rode along, the man observed that the one to whom he was giving a 'lift' still carried his bundle. 'Friend, said the man, 'put your pack down and rest yourself.' 'Oh no,' was the reply, 'it's too kind of you to ask me to ride; I would not burden you with my bundle.'

"You smile. His was all waste effort. The horse and wagon both had the burden, AND HE HAD IT TOO. Foolish indeed; yet no more so than the Christian who fails to cast his care on Him who undergirds him.

"Friend, do you worry? God commands you not to (as He forbids stealing, lying, swearing, etc.). How dare you? You do not need to if you but enter into His provisions for peace. 'In Me ye may have peace.'—Norman Harrison in "His In Joyous Experience"; The Bible Institute Colportage Association, Chicago.

### SPIRITUAL EXPECTANCY

"Do you recall that story from the life of Robert Moffat? He and his wife went out to Africa in 1817. They labored there for twelve long years before a single convert was in sight. Then six loomed up at once. Now it happened that three years before this first fruit of the harvest, Mrs. Moffat had received a letter from some of her friends at home who wished to present her with a gift and asked what she would like to have. She replied, 'Send us a communion set.' The gift was long in coming. And strange to say it came just as these six men were about to be received into the church. Singular coincidence! Many no doubt would so regard it, but those who believe in the power of faith and prayer would not call it such. They would prefer to say that this good woman had something of the vision the Master had. It was the fulfillment of a long and forward-looking expectancy."—M. J. MacLeod in "When the Morning Wakens"; George H. Doran Company.

### DISCIPLINED LIFE

"I am tempted to add another story of another Cambridge man, Douglas Thornton, of Marlborough and Trinity who subsequently gave his life to the cause in Egypt. I remember as a boy being taken to Douglas Thornton's rooms in Trinity by my brother, who was Thornton's contemporary. Both belonged to a group of keen Christian men, all of them observers of the 'morning watch'. Thornton, with characteristic enthusiasm, made himself get up every morning at some incredibly early hour. He found the mere noise of an alarm clock quite insufficient to get him out of bed; so, being of a mechanical turn of mind, he devised a most ingenious contrivance of upright posts at the ends of his bed, with cords and pulleys attached to the bed clothes and connected with the alarm clock; the effect of which was, at the appointed hour, to lift the bed clothes clean off him as he lay in bed."—E. S. Wood in "Every-Day Religion."



# Facts Are Stubborn Things

A Drama Sermon by Perry J. Stackhouse\*

## SCENE I

### THE FACT OF SUFFERING

(Place, Jerusalem. Time, a Sabbath Day, A. D. 29. JESUS and the disciples coming out of the Temple see a BLIND MAN sitting at one of the gates of the Temple asking alms. They discuss the old problem of suffering.)

Gideon: O tender-hearted, have compassion upon a poor blind man. O thou who seest, gain merit for thyself by bestowing alms upon one who cannot see.

Jesus: What is thy name?

Gideon: I am Gideon, the son of Bethuel. I was born blind. All my life have I been shut in by walls of darkness. In that little world so black, so desolate, I live and move and have my being. When the sun is blazing high in the heavens at noontide, for me there is nothing but darkness. I feel the gentle rays of the sun as it dispenses light from afar, but what that thing called light is I do not know—I shall never know. Pity and help a poor blind man.

Thomas: It has been said by one of the prophets that the sins of the fathers shall be visited upon the children. No doubt this man is suffering as a consequence of the sins of his parents. It cannot be for any sin he has committed, for he was born blind, unless, indeed, he sinned in some previous existence, and the curse of blindness that fell upon him at birth followed him from afar and from another life.

Simon Peter: We know that man is born to sorrow as the sparks fly upward. Our first utterance is a cry of pain, and in weakness and often in great agony we fall into the sleep of death. No man can escape suffering. It is a part of the common lot. We have been taught that all suffering is a punishment for sin.

Master, who did sin, this man or his parents, that he was born blind?

Jesus: It is true that all sin results in suffering, but it is not true that all suffering is a result of sin. The innocent suffer as well as the guilty. The good are sometimes destroyed, the pure slandered, and the weak crushed. Behold the day cometh when men shall reproach you, and persecute you, and say all manner of evil against you falsely for my sake. They shall put you out of the synagogues. Ye shall be hated of all men for my sake. In that day rejoice and be exceedingly

glad, for so persecuted they the prophets that were before you.

You ask, Who did sin, this man or his parents, that he was born blind? I answer, Neither did this man sin nor his parents, but that the works of God should be made manifest in him.

Gideon: O Lord, thy words are full of grace and truth. The world without is full of darkness, but a new light is beginning to shine in my soul. Tell me how the works of God may be made manifest in me.

## CHARACTERS

JESUS, the healer.

GIDEON, the blind man.

BETHUEL, father of the blind man.

NAOMI, mother of the blind man.

AMARIAH, a leader among the Pharisees.

THOMAS, a disciple of Jesus.

SIMON PETER, a disciple of Jesus.

Jesus: We must work the works of Him that sent me while it is day. The night cometh when no man can work. While I am in the world I am the light of the world. With this clay I anoint thine eyes. Go, wash in the pool of Siloam, and a work of God beyond all thine expectations shall be made manifest in thee.

## SCENE II

### THE FACT OF A BLIND MAN WHO SAW

(Place, Jerusalem. BETHUEL and NAOMI, parents of GIDEON, conduct him to the Pool of Siloam. They have little hope of any cure, and as they stand at the edge of the pool are seeking to prepare him for the great disappointment that they believe awaits him.)

Bethuel: My son, your mother and I have brought you to this pool because you insisted that the stranger who said that he is the Light of the world commanded you to wash in the Pool of Siloam. No blind man ever saw, no leper was ever cleansed, and no crippled man ever walked as a result of washing in this pool. Near-by is the Pool of Bethesda, and it is said that at certain seasons the angel of the Lord goeth down into that pool and troubleth the water, and whosoever then first

after the troubling of the water stepeth in is made whole of whatsoever disease he is holden; but this pool, the Pool of Siloam, is not a pool for the healing of sick people. It was made by King Hezekiah to bring within the city walls the water from the spring Gihon. Its water is pure and sparkling and quenches the thirst of man and beast, but it has no power to heal the body or give sight to the blind.

Gideon: All that you say concerning the pool is true, but the words of the Stranger fell upon my ears with a divine melody. There was something in the very accents that invited my trust and commanded my allegiance. When he said, "I am the Light of the world," something stirred within me. It was the birthpangs of a new hope, a new faith. There is no magical power in the waters of the Pool of Siloam, but surely the man who is the Light of the world has power to open even the eyes of the blind.

Naomi: Gideon, my son, I remember as though it had been but as yesterday when I held you in my arms for the first time. My soul was filled with rejoicing and I cried out, I have gotten a man from the Lord. Then, as the days passed a terrible fear assailed me. It was like cruel fingers clutching and pinching my very heart. Your eyes were like the eyes of any other baby, but there came into them no ray of interest, of recognition. You looked at me, your mother, at the glowing fire, at the bright sun, without seeing. Oh the agony of that day when my last hope disappeared, when I knew that you were blind and would forever live in a world of shadows. Gladly would I lay down my life if sight could be given to thee, but, alas, there is no virtue in the waters of the Pool of Siloam.

Gideon: It is but a little thing that I have been asked to do, to wash in the Pool of Siloam. Behold, I go forth into the waters. God of Israel, hear my prayer! Standing in this pool I lift up my soul to thee. Out of the depths do I cry unto thee. O God, thou who in the beginning didst create the heavens and the earth, and when there was dense darkness over all the earth didst say, "Let there be light," and light appeared, send light to this poor blind man that he may see, and this I ask in the name of the Stranger who is the Light of the world.

\*From a book BIBLE DRAMAS IN THE PULPIT by Perry J. Stackhouse, published by The Judson Press and used by special permission of the publishers. Price of the volume, \$1.25.

Naomi: He is praying to the God of Israel in the name of the Stranger that he may see. I would to God that he had died at birth, for he has known nothing but sorrow and darkness and heart-ache. But Bethuel, see his face. It is transfigured before us and shines like one who has looked upon the face of an angel.

Gideon: Mother! the light is breaking through. The walls of darkness are falling down. A world of color, of light, of movement is rushing upon me. I see a thousand things, and I do not even understand what they are. I am born into a new world. I see, I see! Thanks be unto God who has heard my prayer, and opened mine eyes, and brought me out of the dungeon into this world of light and beauty. I owe it all to the compassionate Stranger who said, "Go, wash in the Pool of Siloam." Father! Mother! where are you? I want to look upon your faces.

Bethuel: We are here, my son. Come thou with us, and we will take thee home, and together we will offer sacrifice to the God of our fathers who has filled our mouth with laughter and our tongue with singing.

### SCENE III

#### FACTS VERSUS ARGUMENTS

(Place, the assembly-room of the Pharisees. AMARIAH, a leader among the Pharisees, having heard that JESUS had healed the blind man on the Sabbath Day, calls a number of the Pharisees together for a conference.)

Amariah: It is noised abroad that the blind beggar who sat at one of the gates leading into the Temple, has been cured of his blindness by Jesus, the false prophet of Galilee. It is said that this thing happened on the Sabbath Day. We know that this man Jesus is a blasphemer who disregards the laws of Moses and is an enemy of our holy religion. I have commanded that the so-called blind man be brought into our presence for examination. We must break down his testimony and frighten him into submission to our will in order that this heresy of the Galilean spread no further among our people. Officer, bring in the blind man.

(The OFFICER goes out and in a few moments returns with the man who aforesaid was blind.)

Amariah: What is thy name?

Gideon: I am Gideon, the son of Bethuel, and my mother's name is Naomi.

Amariah: It is reported that thou art the blind beggar who sat at one of the gates leading into the Temple.

Gideon: I am that man, but I am no longer blind.

Amariah: How didst thou receive thy sight?

Gideon: The man that is called Jesus made clay and anointed mine eyes and said unto me, Go to Siloam and wash: so I went away and washed, and I received sight.

Amariah: Thou liest. How could a man who keepeth not the Sabbath Day open thine eyes?

Gideon: I do not know, but I see.

Amariah: Officer, bring in the parents of this man that we may question them.

(In a few moments the OFFICER returns with the parents of the blind man.)

Amariah: Is this your son, and was he born blind?

Parents: We know that this is our son, and we know that he was born blind. A hundred witnesses can testify to these facts.

Amariah: How then doth he now see? Be careful what you say, for your life and liberty may depend upon your answers.

Parents: We only know what he told us, that a certain stranger who said that he was the Light of the world put clay upon his eyes, and commanded him to wash in the Pool of Siloam. We led him by the hand to that pool. He went into that pool a blind man; he came out with his sight restored. These are facts that cannot be disputed, and facts are stubborn things.

Amariah: Get to your house, and I warn you to keep these so-called facts to yourselves lest some heavy hand be laid upon you. We will question your son further concerning this matter.

(The PARENTS OF GIDEON return to their home, and AMARIAH begins a second examination of the man who was aforesaid blind.)

Amariah: We know that this Jesus is a Sabbath-breaker; we know that he keepeth not the law of Moses; we know that he is a sinner. How could a man who is a sinner give sight to the blind?

Gideon: Whether he is a sinner I know not; one thing I know, that, whereas I was blind, now I see. You are attempting to prove that black is white and white is black, but over against your arguments that a man like Jesus is unable to open mine eyes and make me see, I present this one fact that whereas once I groped in a world of darkness now I see the glittering temple, the marble palaces and towers of Jerusalem, the purple haze upon the hills, and the golden splendor of the sunset. That one fact breaks down all your arguments. Facts have no consideration for ancient authorities like Moses, or modern interpreters like yourselves. It is easy to change an argument, but there is no way by which you can change a fact. It stands like the mountains that are round

about Jerusalem, unmoved by the opinions, the fears, the threats of men.

Amariah: Out of thine own mouth do we condemn thee. Thou who wast altogether born in sin hast no respect for Moses. We are disciples of Moses. Thou art a disciple of the blasphemer who is called Jesus. There can be no fellowship between us. We pronounce against thee the greater excommunication with curses and the blast of the horn.

### SCENE IV

#### THE ECCLESIASTICAL METHOD OF DEALING WITH STUBBORN FACTS

(Place, house of BETHUEL and NAOMI. The parents of GIDEON, fearful and apprehensive concerning the safety of their son, stand at the door awaiting his return.)

Naomi: It is three hours since we left the assembly-hall. It is time that our son returned. I fear that some terrible thing has happened to him.

Bethuel: The faces of the Pharisees were black with hate and passion as they questioned us. I felt as though I were in a den of wild beasts that were ready to spring upon us and rend us in pieces.

Naomi: See, there is Gideon coming up the street. See how he walks with his head erect and with swift footsteps. I shall never forget how my heart used to ache and the tears would fill my eyes as I would stand here and watch him going down the street. He walked like a man on the edge of a precipice. I can still hear the tapping of his stick as he groped his way. Sometimes he would stumble and fall, and the dogs would bark and snap at him. See, he comes like a conqueror. No matter what the Pharisees may do to him, the fact that he is no longer blind is worth all that it may cost. My son, thy father and I with anxious hearts have been waiting for thee. We will go into the house, and thou wilt tell us all that has happened.

Gideon: They have cast me out of the synagogue.

Naomi: For what reason?

Gideon: For no reason except that it was their only method of dealing with an unwelcome fact. You can meet an argument with an argument, but you cannot meet a fact with an argument. One fact destroys a thousand arguments. To punish a man whose facts cannot be answered is not new among religious and civil authorities. The method is as old as the hills. Indeed, it is older than many hills.

Bethuel: Thou sayest they put thee out of the synagogue, what does that mean?

Gideon: It means that I may not be admitted to public prayer, nor into any



There is a PRESTIGE, a quiet DIGNITY, a strength of CHARACTER and a fervent EVANGELISM featuring our

### CHURCH FINANCIAL CAMPAIGNS

which only a MASTER HAND of over 15 years' experience EXCLUSIVELY in Church Finances can produce.

East Grand  
Blvd Methodist  
Episcopal Church,  
Detroit, Michigan  
Goal \$100,000—Totalled \$101,100

St. Andrew's  
Presbyterian  
Church, Perth,  
Ontario, Canada  
Goal \$50,000—Totalled \$54,422

Rev. Wm. C. S. Pellowe, Pastor, says:  
"Mr. H. H. Patterson is an unexcelled genius for leadership in matters of Church finance. His presentation to a congregation of its financial obligation is that of an experienced expert, a man of fine tastes and a man with spiritual backgrounds.

There is no bluster, no bizarre appeals of a cheap salesmanship type, but rather throughout a campaign the gradual production of an atmosphere and an enthusiasm in the midst of which people of their own free will and accord bring their gifts for God's work.

No pastor need be afraid of any back fire from a Patterson Campaign for there is none. He may look only for a spiritual revival as the after effects.

One remarkable thing is that doubt of success flies when Mr. Patterson appears. His very personality says, 'It can be done.'

### H. H. PATTERSON

903 East 150th Street - Cleveland, Ohio  
ORIGINATOR and DIRECTOR

### CHURCH FINANCIAL CAMPAIGNS

New Building Funds and Debts  
All Protestant Denominations

Rev. Bunyan McLeod, D. D., says:  
"The value of the Patterson Campaign of money raising for a Church building has been demonstrated beyond a question of doubt. On my presentation to the Session and Finance Committee of your plan, you were invited.

We fixed a goal of \$50,000 and even that seemed a task beyond our ability and yet on the last night of the Campaign we went gloriously over the top—\$54,422 to the amazement of the entire town and county.

With the whole hearted enthusiasm of the Minister and official Board your sense of generosity and sacrifice as evidenced in our own Campaign and make for the unity of the Church.

As minister of St. Andrew's Church I can unhesitatingly recommend you to all seeking similar success."

assembly of ten men. It means that I am now as a leper, that people must keep at a distance of four cubits from me. When I die stones will be cast upon my coffin, and no one will be permitted to mourn for me. I have ceased to be a human being. I am not only an outcast, I am dead. I am anathema, and have neither father nor mother.

Naomi: My son, thy father and I will never give thee up. The Pharisees have no control over our souls. They have put thee out of the synagogue, but they cannot put thee out of our hearts. It is not pleasant to be an outcast, but if needs be we shall be outcasts together.

(As they talk together some one is heard knocking at the door.)

Bethuel: Who is there?

A Voice from Without: A stranger who desires to speak with the man who was aforetime blind.

Gideon: It is the voice of Him who said, "Go, wash in the pool of Siloam."

(The door is opened and JESUS enters. GIDEON throws himself at the feet of JESUS in an act of worship.)

Jesus: Gideon, it has been reported to me that they have cast thee out of the synagogue, but him that cometh unto me I will in no wise cast out.

Gideon: O Lord, thou hast lifted me up out of the black pit; thou hast given to me grace and glory, light and gladness. My life is no longer mine; it belongs to thee. I am thy bond-servant.

Jesus: Gideon, dost thou believe on the Son of God?

Gideon: Who is he, Lord, that I may believe on him?

Jesus: Thou hast both seen him, and he it is that speaketh with thee.

Gideon: Lord, I believe, and I worship thee.

Getting religion is one thing; becoming a Christian quite another.

Material, 1 bottle of distilled water (a); 1 small bottle tincture of iodine (b); 1 small bottle of de-coloring solution (c).

(The de-coloring solution is made by dissolving sodium hyposulphite in water. It may be secured from any drug store.)

WE are going to use a text this morning, and I want every boy and girl to learn it with me: "Blessed are the pure in heart for they shall see God."

These are the words of Jesus, and therefore are true, and since the pure in heart are the only ones that shall see God, and be able to enjoy his presence, because God is pure, we should make sure that our life measures up to the divine standard.

This bottle of distilled water (a) represents the purity of the child in infancy, before sin has soiled the purity of his life. No evil word has ever passed his lips, nor has any evil thought been harbored in his brain. His life is just as pure and clean as this water, and because of that fact, Jesus was able to say as he did upon one occasion: "Suffer the little children to come unto me" for of such is the kingdom of Heaven"

But as the child developes, Satan puts evil thoughts in his mind, and he is tempted to say and do evil things, Just as Adam and Eve were tempted in the Garden of Eden. This black bottle (b) represents sin, because sin is black, and when it has gotten into the child's life, the purity has been corrupted. One day he sees something

which does not belong to him, but which he would like very much to have, so when he thinks no one is looking, he slips it into his pocket. (Pour a few drops into the bottle.) Then one day he loses his temper and says ugly words; (a few more drops). When his mother asks him what he said, he was afraid to tell the truth, so he tells her an untruth. (a few more drops.)

After a while he comes to realize that he is becoming a sinner, and he knows that his life is no longer pure and clean as it used to be. Now what can he do? He would be willing to quit lying, swearing and stealing, if he could only have his life pure and clean once more. So he opens the Bible at Isaiah 1:19 and reads: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." But he wonders how that could be possible. What could change his life which was red with sin to the purity of snow? So he turns to the New Testament to John 1:17 and reads: "The blood of Jesus Christ His Son cleanseth us from all sin." And he remembered that when John the Baptist had pointed to Jesus he had said: "Behold the Lamb of God that taketh away the sin of the world." (Pour in sufficient solution (c) to form precipitate, making the water again clear.)

If sin has made you unfit for the kingdom, remember that Jesus said: "Except ye turn and become as little children, ye cannot see the kingdom of God," for only "The pure in heart shall see God."

## The Pure in Heart

An Illustrated New Year's Sermon for Children

By Rev. A. F. Hanes

## NEW MACMILLAN BOOKS

How  
would you go  
about it to  
prove that  
religion  
will always  
occupy a  
place of chief  
importance  
in the affairs  
of men?

Let "This Believing World" do it for you  
with { the family backslider  
son or sis  
that non-church-going friend

## THIS BELIEVING WORLD

LEWIS BROWNE

"It shows that religions may come and religions may go, but religion goes on forever."—Will Durant, Herald Tribune.

"The carefully prepared work of a brilliantly endowed and most intelligently cultivated man who has put into his book irony, satire, scholarship, sympathy and sound common sense."—Hartford Courant.

"I am certain that if I were in your library, though you be a preacher, scholar, woman of fashion, day laborer or movie fan, I would so discourse to you of 'THIS BELIEVING WORLD' that you would vow to read it."—Birmingham Age-Herald.

"It is not often that one comes upon a book about religion that so grips the attention that one regrets interruption or is reluctant to lay it down, but this is just such a book."—Boston Globe. Price \$3.50

### Reality

by **Burnett Hillman Streeter**

Author of "The Four Gospels," etc.

"The questions I discuss are living questions to every human being. I shall have failed in my object if this book is intelligible only to philosophers, scientists and theologians.

"My book is addressed in the first instance to the man who has no special training in any of these subjects.

"That the book as a whole will prove easy reading, I am confident."—360 pages. Price \$2.50

### Religion in the Making

by **Alfred North Whitehead**

Author of "Science and the Modern World"

"But here is the pointed question: Is 'Religion in the Making' of any use to the ordinary bewildered citizen, asking with desperation both of the scientist and the theologian, 'What is it all about?' To the intelligent layman seriously anxious to put its brains to work on the question, yes."—Charles R. Walker, (full page), The Independent. Price \$1.50

### Religious Experiences and Scientific Method

by **Henry Nelson Wieman**

"No book which we have read in recent months has interested us so greatly. Dr. Wieman is not obscure and is never dull. He gives us a most thoughtful and stimulating book. The chapter on 'Christianity and Love' in the first part is exceptionally well worth reading. It is a chapter to which we expect often to return, as we will to many another page in this fine book."—Chicago Evening Post (Editorial Leader). Price \$2.25

### The Jesus of Our Fathers

by **John W. Good, Ph. D.**

Cloth, 8 vol., 842 pages, including 96 pages of indexing. Reissue at reduced price, \$2.50

### The New Man and The Divine Society

by **Richard Roberts**

Advocates a return to New Testament Christianity which does in fact gather around the twin doctrines of a "new man" and a "divine society." Probable price \$1.75

### Adventures in Habit-Craft Character in the Making

by **Henry Park Schauffler**

"As the father of two children, nine and thirteen, it was my privilege to participate in the real adventures in the home as much as in the Sunday School where the children fashioned the habit-craft models that made Sunday School a palace of delight. The children were never satisfied until each parent had watched the new model 'work' and shared with them the thrill of seeing a good habit come to life."—H. V. Kaltenborn, Associate Editor, Brooklyn Eagle. Price \$2.00

### The Unity of Faith and Knowledge

by **John A.W. Haas (Muhlenberg)**

Contents that no one need wed himself to ignorance to remain religious, nor reject religion and become skeptical to maintain his scientific truth and freedom. Probable price \$2.00

### A Faith for the New Generation

by **James Gordon Gilkey**

The fruitage of ten years endeavor at various schools and colleges and student gatherings to relate the essential Christian convictions to the view of the universe gained by them from their studies. Price \$1.75

### Luther Burbank

His Religion of Humanity

by **Frederick W. Clappett**

This book will prove to the fair-minded that Luther Burbank had gone his own solitary way to triumph in the realm of spirit as all the world agrees he did in the realm of science. Price \$1.50

### Great Southern Preaching

Edited by **Charles M. Crowe**

Foreword by Joseph F. Newton

Twenty representative Methodist, Baptist, Presbyterian, Disciples, Congregational, and Episcopal preachers of the South here prove to the satisfaction of the well-disposed that the contemporary South is living up to the legacy of pulpit power that is hers by inheritance. Price \$1.75

### The Portraits of Jesus Christ in the New Testament

by **Henry Sloane Coffin**

(N.Y. Presbytery)

The Portrait in the Earliest Preaching; The Portrait in the Letters of Paul; The Portrait in the Gospel According to Mark; The Portrait in the Gospel According to Matthew; The Portrait in the Gospel According to Luke; The Portrait in the Epistle to the Hebrews; The Portrait in the Revelation of John; The Portrait in the Gospel According to John. Price \$1.00

### Did Paul Know of the Virgin Birth?

by **Bishop R. J. Cooke (M. E.)**

Essays the task of explaining the absence of discussion and reference to the virgin birth in Paul's Epistles. Price \$1.50

### The First Age of Christianity

by **Ernest F. Scott**

"Laymen would do well to wear out the pages of this book with repeated readings."—Zion's Herald. Price \$1.50

### Finding the Trail of Life

by **Rufus M. Jones**

"As delightful as a novel."—Christian Endeavor World. Price \$1.75

### Personality and Reality

by **J. E. Turner**

A new apology for the existence of a Supreme Being as real and personal. Although no modern thinker's plummet has gone deeper, it is written in a clear style and free from technicalities. Price \$1.50

### Principles of Religious Education

by **Earle E. Emme and Paul R. Stevick**

The most important findings of scientific study bearing upon the religious educative process are here assembled in one volume. Mere compilation, however, has been avoided. A single, comprehensive, balanced view has been the aim sought, by which specific theories and efforts in religious education may be sifted and tested. Probable price \$1.75

### Recent Successful Religious Books

Gilbert: Jesus and His Bible.....Price \$1.75  
Snowden's Sunday School Lessons for 1927.....Price \$1.25  
Cadman: Imagination and Religion.....Price \$1.50  
McAfee: Christian Conviction.....Price \$2.00  
Patton: Fundamental Christianity.....Price \$2.25  
Smith: The Holy Spirit in the Gospels.....Price \$2.50

Mueller: Five Minutes Daily with Luther.....Price \$2.50  
Travers: Sectarian Shackles.....Price \$1.50  
Harper: An Integrated Program of Religious Education.....Price \$1.75  
Emhardt and Lamsa: The Oldest Christian People.....Price \$1.25  
Hicks: Eight Ways of Looking at Salvation.....Price \$1.50  
Baikie: The Amarna Age.....Price \$4.00

At your bookstore or from

60 Fifth Avenue

**THE MACMILLAN COMPANY**

New York, N. Y.

Boston

Chicago

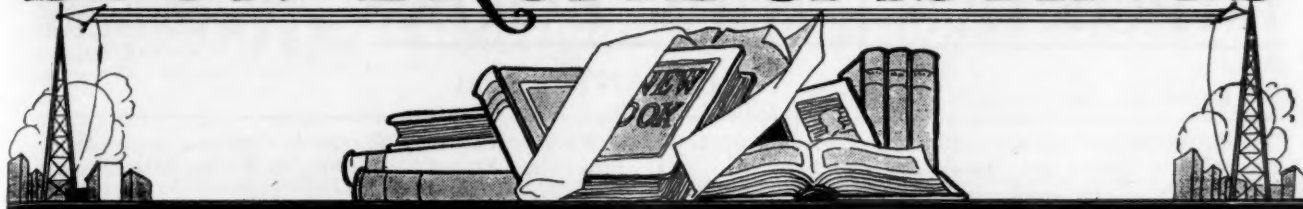
Atlanta

Dallas

San Francisco



# BOOK BROADCASTINGS



## *What the Writers have to Offer*

### Doctrinal

**Religion In the Making**, by Alfred North Whitehead. (The Macmillan Co., 160 pages, \$1.50.)

In these Lowell Lectures, 1926, Professor Whitehead applies to religion the train of thought applied to science in the lectures of the previous year. He states his aim: "to give a concise analysis of the various factors in human nature which go to form a religion, to exhibit the inevitable transformation of religion with the transformation of knowledge, and more especially to direct attention to the foundation of religion on our apprehension of those permanent elements by reason of which there is a stable order in the world, permanent elements apart from which there could be no changing world."

Individual worth of character is what should emerge from religion. "Religion is what the individual does with his own solitariness. It runs through three stages, if it evolves to its final satisfaction. It is the transition from God the void to God the enemy, and from God the enemy to God the companion." The author with sure strokes gives his readers a conception of the change that has taken place in thinking about God during the centuries and the results in character from that change in thoughts.—W. D. K.

\* \* \*

**Eight Ways of Looking at Christianity**, by Granville Hicks. (The Macmillan Co., 141 pages, \$1.50.)

Here we have a fascinating and unique presentation of conflicting religious views offered us as a conversation among those of radically different opinions smoking before the open fire of a genial host; a beautiful picture of tolerance yet with absolute conviction in the mind of each. While in a book of so small compass, only 141 pages, hardly more than the briefest outline of the controverted subjects discussed could be given, nevertheless, the author has brought together the points of view of widely different thinkers in an effective manner. The plan of the book, with the grouping of a Catholic, a Fundamentalist, a Modernist, a Unitarian, a Religious Scientist, an Agnostic Scientist, an English Instructor, and an Artist, all about the same dinner table and the same fire-place, while a bit of imagination, nevertheless, makes a clever means of considering these varying thoughts with their contrasts and agreements. Argument is answered with argument, and even as these eight men do not reach an agreement, so the reader is also left with the different opinions in brief compass and the privilege likewise of drawing his own conclusions.—H. H. H.

### BOOK REVIEWERS IN THIS ISSUE

Walter D. Knight, pastor, Mount Washington Presbyterian Church, New York City.

Owen V. Davis, director of Religious Education, Presbytery of New York.

Paul H. Yourd, pastor, First Congregational Church, Benton Harbor, Mich.

Harry H. Hubbell, director of Religious Education, Pilgrim Congregational Church, St. Louis, Mo.

William H. Leach, Editor, Church Management.

Malcolm L. MacPhail, pastor, First Presbyterian Church, Auburn, N. Y.

Marguerite Grove, director Young Peoples' Work, Presbytery of Buffalo.

John W. Quinton, Columbia Congregational Church, Barberton, Ohio.

Paul F. Boller, Editor, Illustrative Diamonds, Church Management.

Herbert Winston Hansen, pastor, First Baptist Church, Benton Harbor, Mich.

**Jesus, A Myth**, by George Brandes. Translated from the Danish by Edwin Bjorkman. (Albert and Charles Boni, 190 pages, \$2.00.)

I opened the pages of this book, expecting an exciting evening. But nothing happened. The author uses a fairly good background of critical scholarship to build his argument that Christ never existed. He throws aside a little too readily the reference in Josephus to Jesus as a forgery. In the same way he dismisses Pliny's letter to Trajan and the passage in the Annals of Tacitus.

Having shown that Jesus never existed and that the gospels are compiled from older literature he proceeds to show that Jesus taught many things in His parables that are not logical nor idealistic. In other words he intends first to show that Jesus never lived and then secondly to show that if He did live He wasn't so very much after all. Critical scholarship is fine for destroying the historic character but it never occurs to the author that the same knowledge might be used in healing some of the discrepancies in the Bible stories.

To show the childishness of the author he makes a point of the fact that Herod died a number of years before the beginning of the Christian era, a fact which every Christian scholar takes into consideration. Again he makes much of the fact that the books of the New Testament are not arranged in chronological order, all of which has no bearing at all on the subject.

Brandes, again, weakens his argument by constantly throwing in such remarks as "Every informed person knows," "Any further refutation would be superfluous," "No reasonable man today believes," etc.—W. H. L.

**Did Paul Know of the Virgin Birth**, by Bishop R. J. Cooke. (The Macmillan Co., 149 pages, \$1.75.)

When a book is announced on a subject dealing with the virgin birth one immediately recognizes the exceedingly difficult task the author has undertaken. Likewise when an author attempts to produce proof that a contemporary of Jesus did or did not know of or believe in the virgin birth it is with considerable reluctance that the average reader takes the book seriously. However the scholarly and fair minded presentation of Bishop Cooke with its numerous references to and quotations from the most critical writers is very interesting and to some a convincing treatment of the subject.

It does seem though, that the author is endeavoring to convince the reader concerning the virgin birth as sound doctrine more than that Paul actually knew of it. It is a foregone conclusion with the author that the virgin birth is basic and unquestionable.

In the first four chapters there is rather substantial evidence presented, but in the last three chapters interest drops as there is too much dependence on supposition. There really seems to be good reason for the reader to accept or confirm an already accepted conclusion that the question of the virgin birth is non-essential.—O. V. D.

\* \* \*

**New Challenges to Faith**, by Sherwood Eddy. (George H. Doran Co., 254 pages, \$1.50.)

To write a book which is intended to challenge the thought, attention and action of the modern, serious minded student and inspire him to sane, unbiased and progressive opinion with stable convictions is a real task for any prospective author. In "New Challenges to Faith" the author not only challenges the faith but in a virile way challenges the works of his readers.

In the first five chapters the author covers in a condensed yet comprehensive way the five most difficult problems a student or young person facing the actual realities of life will encounter. The author shows an intimate knowledge of what a young person is up against as with the inadequate religious teachings of his earlier years he is brought face to face with the new convincing facts of science, psychology, modern social, political and religious situations and the modern attitudes toward God and the Bible.

The author has in a very definite way

# IMPORTANT NEW BOOKS BEST SELLERS EVERYWHERE

## YOU WILL WANT THEM

Doran's Minister's Manual 1927.....	\$2.00	A Working Faith, by Charles R. Brown.....	\$1.50
Preaching in Theory and Practice, by Rev. Samuel McComb, D. D. ....	2.00	Providence, Prayer and Power, by Wilbur Fisk Tillet .....	2.50
What to Preach, by Henry Sloane Coffin.....	2.00	The Meaning of a Liberal Education, by Everett Dean Martin .....	3.00
New Challenges to Faith, by Sherwood Eddy.....	1.50	The Story of Philosophy, by Will Durant.....	5.00
Reality, by Burnett Hillman Streeter.....	2.50	This Believing World, by Lewis Browne.....	3.50
The Gospel of the Larger World, by F. W. Norwood .....	1.75	Adventurous Religion, by Harry Emerson Fosdick .....	2.00
A Book of Modern Prayers, compiled and edited by Rev. Samuel McComb, D. D. ....	1.50	Seeking the Mind of Christ, by Robert E. Speer.....	1.50
		Comrades of the Carpenter, by A. Z. Conrad.....	1.50

### WE PAY POSTAGE

19 So. La Salle St.  
CHICAGO, ILL.

# THE PILGRIM PRESS

14 Beacon Street  
BOSTON, MASS.

presented some broadminded conceptions and far reaching conclusions concerning the way to a better, more human method of finding truth, knowing truth and living truth.

In the last chapter there is a clear statement of the needs, an uncompromising setting forth of existing conditions and a forceful presentation of a possible solution which brings the reader to a realization of the imperative situation confronting him, and the necessity for positive action.—O. V. D.

\* \* \*

**Jesus and the Bible**, by George Holley Gilbert. (The Macmillan Co., 176 pages.)

This is a scholarly study of Jesus' estimate and use of the Old Testament. Dr. Gilbert investigates in turn the Logia, Mark, Matthew, Luke and John, and notes the similarities and differences in their setting forth of Jesus' attitude to the scriptures. The author's conclusions are that Jesus found the fundamental principles of his own life and teaching in the Old Testament;

there he found foreshadowed his own death and the ultimate triumph of his cause; but he also found there inequalities which called for the exercise of judgment. Some of the gospels, he claims, attribute to Jesus sayings in regard to the Old Testament which are the writer's own ideas. Taking the gospels in the order in which they were written, Dr. Gilbert finds in them a gradually increasing departure from Jesus' use of the Old Testament. Indeed he maintains that John in his views of the Old Testament has nothing in common with Jesus. In an appendix on Paul and the writer of Hebrews, Dr. Gilbert sets forth what he regards as other New Testament departures from Jesus' use of the scriptures. This is a book which bears heavily upon the matter of inspiration and the interpretation of the Bible, and should be given careful consideration.—M. L. M.

\* \* \*

**The Spirit of Christ**, by Charles R. Erdman. (George H. Doran Co., 119 pages, \$1.50.)

The doctrine of the Holy Spirit has in the past been usually mishandled by extremists. As a consequence many have been rather suspicious of all books on the subject. How draw the distinction between the Living Christ and the Holy Spirit? Dr. Erdman's thesis is that the Holy Spirit is the Spirit of Christ. This he unfolds in seven chapters on "The Abiding Presence," "Another Comforter," "Filled with the Spirit," "Pentecost," "The Inspired Scriptures," "The Spirit and the Church," and "The Spirit and the World." The evidence of careful study and vital Christian experience is found on every page. A more spiritually refreshing book, the present writer has not read in many moons.—M. L. M.

\* \* \*

**Science, Christianity and Youth**, by George Preston Mains. (George H. Doran Company, 146 pages, \$1.50 net.)

The author writes this book with "an unwavering faith in the leavening pervasiveness and evolutionary persistence of Christianity's righteous reign in civilization." He moves us deeply by the vastness of his conception of Christianity and its immeasurable scope in life. It is a good book and a heartening book to read in these dis-

turbing times when we need reassurance in the power, permanency and progress of Christianity in a world of change.

There are three chapters: "The Cosmos of Science"; "Christianity Cosmic"; "Youth and Widening Horizons." Dr. Mains writes so clearly and so convincingly on these subjects that we are carried along almost irresistibly to his conclusions. Some of these conclusions are: no intelligent conflict between the truths of religion and the facts of science; no need of a new religion since the Christian conception of the Almighty Intelligence is supreme; Christianity is both timeless and universal; the evolutionary explanation of life is accepted, and yet, Christ is not a mere product of evolution but transcendent and alone in human history; youth at his best is intensely serious and passionately religious; youthful idealism expresses itself in the divestment of narrow prejudices, the pursuit of reality and the emphasis on social religion.—P. F. B.

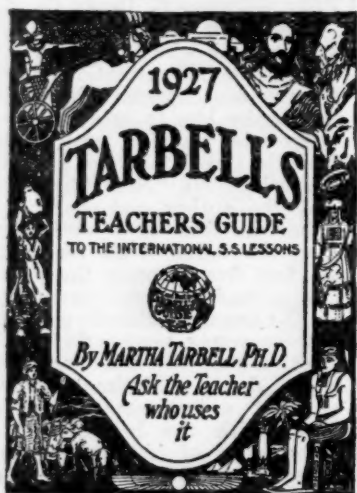
\* \* \*

**Seeking the Mind of Christ**, by Robert E. Speer. (Revell, 187 pages, \$1.50.)

As stated in the preface, this is a "devotional book, a study of the mind of Christ" written with Dr. Speer's usual force and vigour. As one reads he begins to examine himself and he feels a loneliness yet one ever accompanied by Christ. In general it is an argument for the individual rather than the social gospel. Whether one agrees with the conclusions or not, and the more socially-minded will probably not, nevertheless the book cannot but start the reader thinking and this is a true gain.

The chapter on "Unanswered Prayer" should certainly be read; mystical, yes, as the whole book is mystical, yet has not the mystical a real place in our religion? The final chapter, "Heaven not Inferior to Earth," carries a real conviction and deep comfort for saddened hearts who would know that the dear ones who have passed beyond our earthly ken will know us and we them, when we, too, shall have attained that which all truly Christian hearts would have—joy, in the real presence of Him whom we have accepted as our Comforter and Friend.—H. H. H.

### "The International S. S. Lesson Help Without a Peer"



At All Booksellers, \$1.90, Postpaid \$2.00  
FLEMING H. REVELL COMPANY  
158 Fifth Ave., N.Y. 17 N Wabash Ave., Chicago



### Preachers and Preaching

**Doran's Minister's Manual.** A Study and Pulpit Guide for the Year 1927. Edited by Rev. G. H. B. Hallock, D. D. (George H. Doran Co., 729 pages, \$2.00.)

Ministers will always disagree as to the value of this kind of book. Some will condemn it as a pony; others will consider it as the most thought provoking volume a minister can invest in. Probably the old adage, "For those who like this sort of the thing it is just the sort of the thing they will like," applies. On one thing there can be no disagreement. Here is the biggest two dollar value in books offered this year.

There are 729 carefully selected and edited pages. The work is done by Dr. G. B. F. Hallock who knows, if anyone does, what ministers need. The material is homiletic, expository, illustrative, development of the Sunday school lessons. Some blank pages are included for the minister's own use in developing the thought.

Whether it is a pony or not depends on the user. I suppose that all of us are apt to do more or less cribbing. A full book case does not insure originality in a preacher. All I have to say is that if a minister is seeking to invest \$2.00 in high grade homiletic material he will get more here than in any other book I know of.—W. H. L.

**What to Preach**, by Henry Sloane, Coffin. (George H. Doran Company, 189 pages, \$2.00.)

Out of the treasurehouse of his own rich preaching and teaching and pastoral experience President Coffin takes things new and old in these Warrach Lectures for 1926. One suspects an autobiographical reference in his account of a youth who, thirty years ago, sat where his auditors sat last spring, who being given much good counsel on how to preach, was haunted by the misgiving that he would never have enough of arresting and informing and nourishing material to preach on the relentlessly recurring Sundays that make up the minister's preaching round. If this be true, others may take encouragement.

Dr. Coffin's titles for the five lectures are descriptive: "Expository Preaching," "Doctrinal Preaching," "Ethical Preaching," "Pastoral Preaching," and "Evangelistic Preaching." Very alluring in every lecture are his sugges-

## Religious Educational Texts



Have you placed the recent books in religious education before your church school teachers?

(See Cokesbury Announcement on Back Cover)

tions for themes and texts for sermons of each type; more significant are the suggestions for courses of sermons—the busy pastor's life-saver. One suspects that older ministers, as well as theological students, will be driven from the reading of this volume to delve more deeply into the resources of the scriptures, to wait more patiently in the secret place of the Most High, to study more carefully not only the movements of history but the trend of modern thought and life.

The fourth lecture, "Pastoral Preaching," which Dr. Coffin thinks an awkward title, but which does suggest the sermon with which the preacher is "in travail," strikes a much needed note. "The first and most important thing about a sermon is not the subject but the object." The term "Pastoral" may serve to remind us that all the troublesome details of a pastor's life are not matters just to be gotten through with in order to get to the main task, but rather "enrichments of his pulpit work, to be kept in their proportionate places, but furnishing him with themes, with acquaintance with men, and with responsibilities in the Church of God which prove themselves inspiring teachers of him who must teach his brethren in the household of faith."—W. D. K.

### Religious Education

**How to Increase Your Sunday School**, by Harry C. Munro. (Bethany Press, 187 pages, \$1.25.)

It is a real joy to pick up a book on Sunday School increase and find it is not a series of stunts to get new members or to increase attendance records. There are no charts of increase, no re-

### DO EMPTY PEWS ANNOY YOU?

When filled they are a joy forever.

You can fill them. This is an obligation you owe yourself, your church and your community.

Let us help you

**McCLEERY PRINTING CO.**  
8 West 43rd St., Kansas City, Mo.

### THE SONG BOOK FOR ALL USES

Non-Denominational. Two divisions: great hymns of the Church—masterpieces of modern gospel songs. Use for every season, service or occasion. Satisfies everybody. **Sample Copy—30 Days' Trial** Send TODAY for returnable sample copy prepaid—Blue Vellum Paper, 66c; Silk Basket Cloth, 76c.

**Tabernacle Publishing Co.**  
625 North Waller Ave., Chicago

### Communion Ware of Quality

Best Materials  
FINEST WORKMANSHIP  
ALUMINUM or SILVER PLATE  
Individual Glasses

Lowest Prices. Send for Illustrated Catalog  
**INDIVIDUAL COMMUNION SERVICE CO.**  
Room 362 1701-1705 Chestnut Street, Philadelphia, Pa.



CARRY IT ALWAYS WITH YOU!

**DR. R. A. TORREY'S**  
**Gist of the Lesson**

ORIGINAL "GIST" FEATURES  
International S. S. Lesson Text in Full; Full Exposition; Important Words and Phrases Emphasized; Condensation of Thought; Changes in Revised Version Noted; Accepted Dates and Places; Prayer Meeting Topics, etc. **Flexible Binding, 35c postpaid.**  
F. H. REVELL CO., 158 Fifth Ave., N. Y.; 17 N. Wabash Ave., Chicago

### POPULAR OUTLINE OF CHURCH HISTORY

GIELOW

PRICE  
**\$1.50**

THE  
STANDARD  
PRESS

The Book you have been looking for and could not find.

In your study of the religious questions of the hour, do you not feel oftentimes the need of a better background knowledge of church history? Conflicting doctrines! Sinister influences! Openly declared doubts! Frank unbelief! Ignorant enthusiasm! Honest faith! Whence come all these contradictory experiences and convictions? Frederick J. Gielow, Jr., has written a book of moderate size, only 197 pages, that you take up with keen anticipation and read with growing gratitude. It is what you have been looking for all along, a short, concise, readable church history that hits the high spots without going into tiresome detail.

### FOUR-MINUTE TALKS FOR SUPERINTENDENTS

By K. L. WEBB

PRICE  
**\$1.00**

THE  
STANDARD  
PRESS

Fifty-two Talks—Semi-object Lessons—in Detail

A veritable first-aid kit. Designed by a church-school superintendent primarily for use in church-school assemblies.

Each talk conveys a truth concretely expressed, yet easily adapted to any average community. Each establishes its point of contact and calls forth the hearty co-operation of the assembly to which it is presented. Each trains the worker in the actual presentation of material and develops a keener faculty for discovered new truths in commonplace things.

USE THIS COUPON

The Standard Press, 8th, 9th and Cutter Sts., Cincinnati, Ohio.

Send by first mail

( ) Popular Outline of Church History

( ) Four-Minute Talks for Superintendents

Remittance is enclosed

Name .....

Address .....

# REVELL'S ANNOUNCEMENTS

A New "can Dyke" Year Book for all Years

## Light My Candle

HENRY VAN DYKE  
TERTIUS VAN DYKE

A Book of reflections—one inspiring little message for each week-day of the year. Here are daily stimulation, incentive to honest thinking and power for successful and happy living. \$2.00

G. CAMPBELL MORGAN, D.D.

## Searchlights from the Word

Being 1,188 Sermon-Suggestions: One From Every Chapter in the Bible

The outlines are brief, pregnant with thought, unmarred by a single superfluous or redundant phrase, crammed with suggestive material suited to the use of ministers and other Christian workers. \$3.75

JOHN L. BRANDT

## Great Bible Questions

Vigorous discourses on the question-texts of the Bible by an American preacher now pastor of the largest Church of Christ in Australia. \$2.00

Edited by

SIR JAMES MARCHANT

## British Preachers, 1926

The Men and Their Message. Second Series.

"Any one who wishes to know what the pulpit is saying on the other side of the Atlantic should read this book."—*Homiletic Review*. \$1.75

DON'T MISS THIS BOOK

## Can We Believe?

by

Frank M. Goodchild, D.D.

Popular Discussions of Fundamental Christian Truths. Dr. Goodchild, a metropolitan pastor of many years experience of human souls, writes glowingly of his faith in God and in its continued ability to meet the needs of needy humanity. \$1.50

ROBERT E. SPEER

## Seeking the Mind of Christ

A well-considered and comprehensive devotional survey of "aspects of the mind of Christ as revealed in the New Testament and its Christian experience." \$1.50

HUGH T. KERR

## Gospel in Modern Poetry

The best-known modern poems and the gospel message they bear. Works of Meynell, Carruth, Chesterton, Seeger, Kipling, Le Gallienne, Lindsay, Masfield, Markham, Rice, etc. \$1.50

## The Message of F. W. Robertson

Compiled by F. G. Frost, M.A.  
An Anthology of Pulpit Masterpieces.  
Introduction by Reginald J. Campbell, D.D.

Six hundred brief, pithy and invigorating extracts from Dr. Robertson's effective sermons, each excerpt being directly applicable to the life of today. \$1.25



A Guide for Over Half a Century

MARION COLMAN, A.M., M.R.E.

## Rules of Life for Boy and Girls

Religious Education Department,  
Brooklyn Federation of Churches

Twenty-six week-day lessons in religion (junior grades) prepared by an expert in religious education, and published after two years of successful use. For ages 9-11. Introduction by Walter Scott Athearn. \$1.50

AT ALL BOOKSELLERS OR  
**FLEMING H. REVELL COMPANY**  
PUBLISHERS

NEW YORK, 155 Fifth Avenue CHICAGO, 17 N. Wabash Avenue

"Tell advertisers you are a CHURCH MANAGEMENT reader—It IDENTIFIES YOU."

## 24-Hour Parish Paper Service

We print and ship all weekly parish papers within 24 hours after receiving copy. 4 and 8-page monthly papers are shipped within 48 hours.

Samples and Particulars Free

**The National Religious Press**  
Grand Rapids, Mich.

lay races, no airplane contests or other similar devices. This does not mean that the author fails to feel the pull of those twenty-five million and more children and youth of the United States who are without any definite religious education. No, he is just as much interested in them as anyone can be. But what he is more concerned about than the mere gaining of these twenty-five million children and youth as occasional, or even regular, attendants, is what they shall get while in the church school. Increase in quality is of far more importance than increase in quantity though both are desired and should be provided for. Greater teaching efficiency and finer equipment will improve the product. Tests should be provided—possible and workable tests are suggested by the author—to tell the teachers and officers what results are being accomplished and to point out how improvement in the process can be secured.

It would be a fine thing for the re-

ligious educational program of the church if every pastor, every church school superintendent and every member of every religious education committee of every church could "read, ponder and inwardly digest" the contents of this little but effective volume.—H. H. H.

\* \* \*

**Religious Aspects of Education**, by John Caswell Roper, M. A. (Cokesbury Press, 197 pages, \$1.50.)

Without attempting a technical discussion of disputed policies in present day education, the author traces the contribution of the church to education, the growing secularization of the schools. He devotes a long chapter to the merits of secularized education showing the obvious weaknesses of modern practices where we fail to build the moral character necessary to an enlightened society. He closes with a plea for a revised curriculum which shall revive a sound morality based on religious truth. This is a masterly and comprehensive treatment of the subject. Many readers will find themselves in disagreement on certain points. The author says, "An orthodox faith is an absolute essential if civilization is to survive," and he seems to assume that modern criticism excludes all account of the supernatural in religion and in life. The modern liberal thought still accepts the dictum of the father of the Wesleys: "The inward witness... that is the proof, the strongest proof, of Christianity." And Channing's statement is only part true at best, "that religious liberalism has ever gone hand in hand with religious indifference."—W. D. K.

\* \* \*

**The Master and His Method**, by Principal E. Griffith-Jones. (The George H. Doran Co., 138 pages, \$1.25.)

A splendidly arranged study of Jesus and His method. So perfectly has the gifted author classified his materials that as one reads the book the entire ministry of Jesus, comes naturally into each division. A stimulating and very useful book, for the preacher, teacher and for those seeking insight into the life of Jesus and contents of the gospels. Being especially a textbook, it throws much light upon the method of Jesus and upon the people with whom He came into contact. A valuable book for training classes everywhere. Every minister after seeing the book will desire all of his church school teachers to have a copy.—J. W. Q.

## Various Topics

**Recollections and Reflections**, by Newman Smyth. (Charles Scribner's Sons, 244 pages, \$2.00.)

These memoirs of the eminent religious liberal, completed just before his death, prove to be very delightful reading. His career as pastor, theologian and church leader follows three distinct lines of endeavor: first, the interpretation of faith in terms of modern thought. He gave himself to the task of making theological readjustments in an age of scientific thinking. Second, the promotion of vital, spiritual religion, untrammelled by tradition and dogma. Third, Christian unity both in organization and social vision. He contributed to the new social emphasis of Christianity which came in his day. He is best known, however, for his con-



tributions to the cause of church unity. He has been called the "prophet of united Christendom."

We have many books that deal abstractly with such vital subjects. But what could be finer than to have them presented in the personal story of a man who worked for a life time in their interests, who grew with his times and arrived as youthful at the end of his career as when he began it? —P. F. B.

**Through Teakwood Windows**, by Ethel Cody Higginbottom. (Fleming H. Revell Co., \$1.50.)

One who with her husband has served India well, her Master nobly, and brought a new interpretation to missionary efforts, has made it possible for us to look through teakwood windows to the soul of the new India. These stories are a revelation of what constructive missionary effort is bringing to this seething country. The tales are of very human interest. The family loves and hates, the mother-in-law jealousies and girl baby disappointments, the nobility of native Christian heroes of the faith and lovely young Indian womanhood make these stories appeal to all tastes. Having identified themselves with the lepers of India, there is here, also, a picture of that phase of the Higginbottom's work. Usually we think of such a labor as only assuaging suffering but modern science has made cures possible. In this book Mrs. Higginbottom tells of the new lives of those who once were lepers and of the education of the unblemished children of leper parents.

This book could well be used to awaken an intelligent interest in foreign missions.—M. G.

**Stars of the Morning**, by Howard King Williams, D. D. (Doran Co., 200 pages, \$1.50.)

Every time the world has gone around a corner in its march of progress and crashed into a new idea some one man has been at the head of the procession and valiantly declared his vision to those who followed. "Stars of the Morning" this author has called these men. The new ideas which they saw waiting for them as they rounded the corners were social, intellectual and spiritual.

From Jesus these men drew their inspiration, consciously or unconsciously. The characters portrayed in this book are Jesus, Dante, Wycliffe, Huss, Savonarola, William the Silent, Shakespeare, Milton, Williams, Wesley, Carey. The last chapter is "The Unsung Stars"—the wives, mothers, teachers, sweethearts who smoothed the way.—M. G.

**Seven Sunday Night Talks**, by Rev. J. C. Massee. (The Bible Institute Colportage Ass'n, 124 pages, 75 cents cloth, 25 cents paper.)

This book is a series of seven sermons preached in Tremont temple. These sermons are written in a popular style of the somewhat emotional sermon. The sermon topics are of a catchy nature, i. e.: "Come"; "Now"; "The Natural Fool"; "The Rich Fool"; "The Jazz Fool"; "The Cave of Adullam" and "The Last Word." The sermons are interesting and will appeal to many people and will make a tremendous appeal to people liking this kind of sermon.—J. W. Q.

**Luther Burbank. His Religion of Humanity**, by Frederick W. Clappett. (The Macmillan Co., 144 pages, \$1.50.)

"I love everybody. I love everything. Some people seem to make mistakes, but everything and everybody has something of value to contribute or they would not be here."

With these words Luther Burbank began his address in the First Congregational Church, San Francisco, where he was asked publicly to tell of his religious belief. This book written by a Protestant Episcopal clergyman and an intimate friend of the great scientist reveals the heart as well as the mind of Burbank. There is no attempt to make him appear conventionally religious. His idea of a "religion of humanity" is described for just what it is. To this reader the most interesting thing in the whole book is the reaction of this splendid old man to the thousands of letters, many characterized by bitterness, which reached him as the result of the ill advised newspaper article describing him as an infidel. Burbank did use that word but described himself as an infidel as "Jesus was an infidel." This is quite a different thing.—W. H. L.

**The Religion of An Electrical Engineer**, by George D. Shepardson. (Revell, 186 pages, \$1.50.)

The book is of interest theologically only that it comes from the pen of a layman. It simply goes over the old ground and has nothing new to offer in the way of either argument or illustration. To the reviewer, it seems to be a rather dull rehash of old problems. The book contains eleven chapters and has such captions as, "Why an Engineer Believes in Prayer," "Why an Engineer Believes the Bible," "What an Engineer Thinks of Christ." The author champions the fundamental elements at the Christian religion.—P. H. Y.



### A PLAN OF EASTER INGATHERING

For information and samples, address

**CHURCH MANAGEMENT**  
626 Huron Road Cleveland, O.

### PASTORS SAY

"Wonderful"—"Remarkable"—"Delighted"—  
"Very Satisfactory"—"A Full House Every Evening"—"Increased Attendance 54%"  
after they have used

**"The Romance of Saul of Tarsus"**

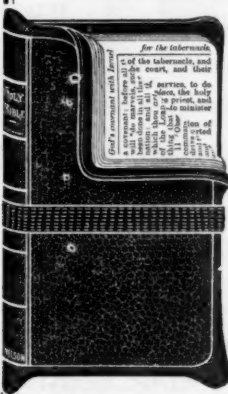
Ask—New Idea Service System—Vinton, Iowa

**EASY MONEY—FOR CHURCH SOCIETIES**  
Sell Magazine Subscriptions and receive the highest commissions.

**STUDENTS MAGAZINE AGENCY—DETROIT**

"We guarantee our advertisements"

## Should be Saved or Were Saved



Many devout Christians could never quite grasp that passage in Acts 2:47 which in former versions of Scripture reads:

"And the Lord added to the Church daily such as **should be saved**." How understandable then this passage becomes when it is more accurately translated, as in the American Standard Bible—"And the Lord added to them day by day those that **were saved**." Through this clearer rendering—which is typical of thousands of passages—the earnest Bible student realizes the need of the more faithful, accurate, marvelously beautiful translations which are found only in the

### The Campbell Morgan Analyzed Bible

(Am. Standard Version)  
No. 3172—Topical Headings; References; 25 Outline Maps; Analysis and Spiritual Interpretations; Bourgeois type; size 5% x 8 in. Genuine leather; divinity circuit overlapping cover; round corners; **\$5.00** red under gold edges

## Nelson Standard Bible

(Edited by American Revision Committee)

The American Standard Bible text has been adopted by all leading Colleges, Theological Seminaries, Y.M.C.A., Y.W.C.A., and Bible Schools throughout the United States and is used by over 13,000,000 scholars from which to study the International graded, or other Bible lessons.

A Nelson Bible is a guarantee of the best character of printing, binding, paper, as well as of the latest and best translation. Two hundred styles of binding and ten sizes of type.

**THOMAS NELSON & SONS** 381-383D—Fourth Ave., New York  
Authorized Publishers for the American Revision Committee

Dear Sirs: Please send me FREE copy of your book entitled "The Wonderful Story." This does not obligate me in any way.

Name .....  
Street .....  
City ..... State .....

### NELSON BIBLES

in all sizes, types, and styles of binding are obtainable wherever Bibles are sold.

### FREE BOOKLET

A charming 36-page booklet entitled "The Wonderful Story," published at 10c per copy, telling how the Bible came down through the ages, and containing many facts of vital interest, will be sent FREE on request to anyone mentioning Church Mgmt.

## INSTITUTIONAL FINANCING

is broadly discussed in

### THE CHART BOOK

a new publication describing the most efficient methods of raising money for denominational, educational and other publicly supported institutions.

*It will be sent on request without obligation*



**THE HEWITT COMPANY**  
TRIBUNE TOWER  
CHICAGO

## PULPIT - CHOIR Gowns and Surplices

**E. R. MOORE COMPANY**  
932-938 Dakin St. CHICAGO, ILL.

"Tell advertisers you are a CHURCH MANAGEMENT reader—It IDENTIFIES YOU."

## START THE NEW YEAR RIGHT

### Use Our Prayer and Devotional Books

#### Daily Meditations

For the Family Altar. Compiled by August Becker. 12 mo, 373 pages.

This book is another link in the chain of Devotional and Prayer books which have brought blessings from above into many a heart and family. Short meditations on a Scripture passage are offered for every day, as the title suggests, by a number of men engaged in Kingdom work.

Price, Cloth .....\$1.25  
Genuine flexible Leather, gilt edge, head bands and marker..... 2.50

#### Trust in God

A series of Prayers for special occasions. Pocket Edition.

Muslin .....\$0.35  
Muslin, gilt edge..... 0.45  
Art Leather, flexible, gilt edge..... 0.55

#### Daily Guide

For the Followers of Our Redeemer.

Two Scripture Passages and a Hymn Verse for every day in the year. Compiled by August Becker.

Size 2 7/8 x 3 1/2 inches. Printed on Bible Paper.  
Cloth binding, 208 pages.....\$0.35  
Art binding, gilt edge..... 0.50

Central Publishing House, 3969-3975 W. 25th St., Cleveland, Ohio

## Vital News Notes

### Crozer Seminary Week Day School Project

The Crozer Theological Seminary of Chester, Pa., is making available for the borough of Upland a week-day school of religion. Stewart G. Cole, professor of Religious Education has charge of the course and has the co-operation of the local churches and the board of education. Grades from V to VIII are received. The school has a budget of \$1000.00 for the first year and 150 pupils are enrolled. The work is strictly a project of the Seminary.

### More Chaplains Needed

Fifty more chaplains are needed by the Regular Army, declares Dr. Charles S. Macfarland after visiting posts and camps in the First and Second Corps areas, in a report made public by the General Committee on Army and Navy Chaplains of the Federal Council of Churches. "A very general and marked improvement in the tone of the training camps during the last three years" is recorded in the statement, which says the provision "for the moral and religious interests of the boys has been very greatly improved with evident effect."

### Bibles for the Russian Church

The Soviet government is to use its printing press for the publication of an edition of the Russian Bible for the Russian Church, according to advices received by Bishop Neulsen of the Methodist Church.

The problem of providing the Russian people with Bibles has been a pressing one ever since the Revolution. The plates from which former editions of the Bible had been printed were destroyed during the war. An exorbitant duty placed on Bibles prohibits their importation in any large numbers. A permit has already been received for the publication of an edition of 25,000 Bibles for the Russian evangelical groups. The American Bible Society provided the funds to cover the cost of making new plates and the new edition is just off the press.

To secure another edition for the use of the Russian churches, \$25,000 has been included in the budget of the Central Bureau for the Relief of the Evangelical Churches of Europe for the coming year. This amount will cover not only the cost of printing, but the unusually high cost of distribution as well. The Bureau is confident that the Christian people of Europe and America will be glad to see to it that this opportunity to spread the Word in Russia is not lost to the Church.

### Daily Vacation Bible School Grows

"The World Association of Daily Vacation Bible Schools, Headquarters at 156 Fifth Avenue, New York City, has been the agency for remarkable increase of Daily Vacation Bible Schools in all lands where agencies for children are at work. Rev. Robert G. Boville, founder of the D. V. B. S. movement sailed on October 29 for China and India to continue the promotion of the work in those countries. Another official of the World Board, Mrs. E. P. Holdridge, president of the Women's International Society of Daily Vacation Bible Schools, sails for France in February to continue co-operation in that country, with the French D. V. B. S. Committee."

### More Seminaries Teach Church Management

Every day we learn of theological seminaries which are introducing courses in church administration. Dr. A. W. Beaven is giving such a course in the Rochester Theological Seminary (Baptist); Dr. Maitland Alexander is scheduled to give a course of lectures on the subject in the Union Theological Seminary of Richmond, Va. (Presbyterian). President Frederick Carl Eiselein of the Garrett Biblical Institute, Evanston, Illinois (Methodist) is personally presenting a rather complete course in the subject in that institution. In each of these courses CHURCH MANAGEMENT plays a larger or lesser part.

Prayer is a foundation stone, not an emergency kit.

## Ed Says—

The man who writes advertising knows that talk is not cheap. Every word is metered and he pays for it. That is the reason why he has learned to say so much in so little space. The wise reader knows that in the advertising columns he will find a wealth of practical suggestions requiring little effort or time to digest.



## Mexico Communistic?

A new propaganda drive, nation-wide in its extent, well financed and organized and directed against the Government of Mexico has been launched in this country. The drive is being conducted by the Knights of Columbus, the Catholic fraternal order which claims 735,000 members in this country alone. It is being financed by a million dollar fund which the Knights have officially voted to put behind the attack on the Calles administration.

These facts came out at a recent meeting of the Supreme Council of the Knights of Columbus held at Chicago, where James A. Flaherty, Supreme Knight stated:

"We believe that the Mexican government is communistic, that its principles are subversive of American ideals, and that for this condition to be maintained on our border constitutes a menace to our American institutions. We believe that the American people should be fully advised of this danger to our government, and that it is our duty as American citizens to do what lies in our power to bring the facts to the attention of the people of this country." The Supreme Knight then outlined the propaganda campaign which is now under way.

Plans for the campaign have been discussed by the various Catholic propaganda bureaus in this country since last September when the million dollar fund was voted at a general conference of the Knights. Catholic publicity men pointed out to those in charge of the fund that in the past the difficulty with much of the Catholic propaganda had been that it had not reached non-Catholics. Attention was called to the resentment that might be aroused by a frontal attack on a nation with which the United States has friendly relations. It was finally decided that the most effective way to rouse anti-Calles sentiment in this country would consist in accusing the Mexican government of being "Communistic."

"Mexico?" a pamphlet the size of "Red Mexico," is now being sent to lists of non-Catholics throughout the country. First to receive these pamphlets are professional men and women, ministers, lawyers, doctors and school-teachers. A million copies of "Mexico?" have already been sent out.

## NEW Aluminum Decorated IMITATION Oak, Walnut and Mahogany Plates



\$3.50  
Each

Any  
Finish

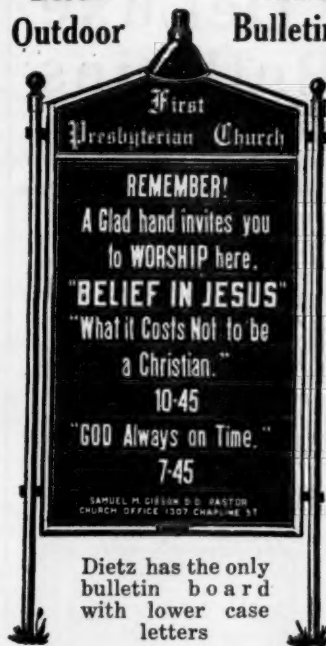
LARGE CAPACITY  
Beautiful, durable gloss finish. Order a  
returnable sample

YOU WILL LIKE IT

**WILLIAM H. DIETZ, Mfr.**

Church and Sunday School Supplies  
20 E. Randolph St. Chicago, Ill.  
Ask for 1927 catalogue

## Dietz Outdoor Illuminated Bulletin Board



Steel  
Letters

Bronze  
Frame

4th Line  
Orange  
Color

Church  
Name  
Engraved  
on Opal  
Glass

For  
Lawn or  
Building

WILLIAM H. DIETZ, Dept. C, 20 E. Randolph St., Chicago

## AT ALL DEALERS Dietz "ON TIME" Pins



Everybody  
present  
every Sunday



A yearly Rolled Gold Enameled Pin, No. 25—the round white center with numeral is made removable, from 1 to 50 years. The higher number given each year gives added value to the pin, which is worn constantly and not laid aside. No bars to attach; the four quarterly celluloid pins will increase punctual attendance.

Yearly pin, 90 cents. New numbers, 45 cents. Quarterly pins, 2 cents each.

Write today for the plan that will bring the majority members of the Sunday School EARLY for a genuine Worship Service. At all dealers.  
**THEY DO MORE AND COST LESS**

Ask for our new 1927 catalog, now ready



## Now— HAT HOLDERS FREE For Your Church

Denning's Memorial Holders like the one pictured here are being presented to churches by progressive business men who welcome the opportunity to increase their prestige in the community.

### IN REMEMBRANCE

Presented by individuals or by a church society. In remembrance of Jubilee, etc.

A permanent fixture that will be used by every member of the congregation. Finished in rich statuary bronze, nickel, or to match your pews. Cannot be broken.

Send us the addresses of your Undertaker, Banker or Merchant and we will send descriptive matter.

**Denning Manufacturing Co.**

1775 East 87th Street

Cleveland, Ohio

**WINSTON-INTERNATIONAL  
RED LETTER BIBLES**  
SELF-PRONOUNCING  
BIBLES and TESTAMENTS that EMPHASIZE CHRIST  
All the Prophetic Types and Prophecies in  
Old Testament and Words of Christ in  
New Testament are Printed in Red.  
Send for Illustrated Catalog  
**THE JOHN C. WINSTON CO., Publishers**  
American Bible Headquarters  
253 WINSTON BUILDING PHILADELPHIA

## Right Prices on Church Furniture

Communion tables quartered and polished \$30.00. Fonts with detachable vessels \$35.00. Kindergarten chairs and tables at prices that saves your church money. Before you buy let's get acquainted.

**REDINGTON'S** Scranton, Pa.

"We guarantee our advertisements"

## You can easily solve YOUR MISSIONARY PROGRAM PROBLEM

by ordering a copy of  
**THE PARAMOUNT MISSIONARY BOOK**  
It is all and even more than the name implies. An unexcelled collection of Missionary Program material. Just what you have been waiting and looking for. The recitations, dialogues, playlets, exercises, drills, and pantomimes, by Pearl Holloway, gifted writer and successful director of Missionary activities, are all new, attractive, and appealing. Also contains songs. A dry program is impossible with this book.

Price 25 cents. Write to your supply house or send direct to

**Meyer & Brother** 56 W. Washington St.  
Chicago, Illinois

**SIGNS EASILY PAINTED  
WITH LETTER PATTERNS**  
Show Cards John F. Rahn CHICAGO, ILL.



## Winters' DeLuxe Church Bulletins

- broadcast news and announcements.
- build attendance and collections.
- create new life and interest in every church organization.

More than 20,000 churches are now using Winters' bulletins. Some of them have been in use for fifteen years—still attractive, dignified and easy to read.

A Winters' Church Bulletin is an investment in years of service. The solid oak cabinet is finished with water-proof spar varnish and retains its original beauty through years of service, practically unaffected by the severest weather. The impervious steel sign section and lithographed steel letters indefinitely retain their beauty and legibility without scratching or discoloration.

We are the originators of this type of bulletin board. Now is the time to secure one for your church. Recent price reductions have brought the Rev. Kyle model (our most popular church bulletin, size 72" x 45") to \$59; sold for cash only.

The illustration at right shows steel sign section with lithographed letters attached; these may be purchased separately. A member of your church can build the cabinet at a great saving, using complete blue prints and instructions which we furnish free. Sign section can also be made to fit your old style cabinet. Write for details.

Our new catalogue shows many styles and models, suitable for every place and purpose. A post card will bring it without obligation.

## H. E. WINTERS SPECIALTY CO.

610 Pershing Ave.

Davenport, Ia.

### Morning Prayers Via Radio

"From the Atlantic to the Pacific the radio has belted the United States with morning prayers," says the report of the commission on Evangelism of the Federal Council of Churches. We don't know any easier way for a family to have morning prayers than to turn on

the radio while father is shaving and the bacon is frizzling on the stove. Saves time, saves effort and is about the nearest approach to the prayer wheel in our Christian civilization.

## The Most Beautiful Song

The following testimonial to the song, "THE BEAUTIFUL GARDEN OF PRAYER," is a sample of what the publishers are receiving almost daily:

"At the Virginia State Women's Missionary Conference, held at the First M. E. Church, Charlottesville, I sang 'The Beautiful Garden of Prayer,' and by request repeated it at one of the very special sessions. It was received so favorably that at least seventy-five ladies asked the name of it, and the address to send for it on returning home. Our home folks say it is one of the most beautiful songs ever sung in Charlottesville. (Signed) Mrs. Robert Allegree, Box 131, Charlottesville, Va."

The net price of the song is 35 cents. If the reader of this will promise to sing it publicly, or have someone sing it publicly, we will mail a copy for two silver dimes.

### FILLMORE MUSIC HOUSE

502 Elm Street

Cincinnati, Ohio

## Church School Hymn Books

We Keep the BEST in Stock

Order all samples of Us. Save time and postage. Hymns for Today, Worship and Song, Hymnal for American Youth—these three are \$75 per 100 not prepaid; Hymns of Praise, No. 2, Excell Hymnal, Cokesbury Hymnal, Wonder Hymns, etc., are \$25, \$30 and \$40 per 100 not prepaid.



### Male Quartets

Excell's (new), 85c; Coleman's, 65c; Sturgis', 60c; Rodeheaver's, 50c; Brotherhood Hymns (quartets), 50c; "Sacred," "Concert," "Clover - Leaf," "Good - Luck"—each 35c. SEND CASH.

### Solo Books

Favorite Solos, \$1.50; Sturgis', \$1.25; Rodeheaver's, \$1.25; Tovey's, \$1.25; Excell's, \$1.50. SEND CASH

**BOOKS** 1—On Architecture and other Fine Arts.  
2—General Religious Books for Teachers and Ministers.

Communion Ware and Accessories

HACKLEMAN BOOK-MUSIC-SUPPLY CO.  
1201 N. Alabama St. Indianapolis, Ind.



### Bulls-eyes for Bulletin Boards

Keep Christ in Christmas.

Which way, 1927?

Life is more than motion.

Many an individual confuses emotion with piety.

An expectant heart is a necessary promise to God's good gifts.

Tune your ears to the messages of God.

It does not require skill to pour cold water on growing plans.

There is greater need for spiritual services than spirited services.

Speed is a poor substitute for thoroughness.

Show your children the way to church.

Is your Bible as good as new?

A worn Bible is better than a new one.

Do you believe in freedom of the will and will you?

Free speech is one thing; honest speech another.

Loyalty is a harder test than enthusiasm.

Sweet friends;  
Man's love ascends  
To finer and diviner ends  
Than man's mere thought e'er comprehends.

Heaven is not reached by a single bound

We build the ladder by which we rise,

From the lowly earth to the vaulted skies,

And we mount to the summit round by round.

1927

Forgetting the things which are behind and looking to the things which are before I press on toward the prize of the high calling in Christ Jesus, my Lord.

### Loyalty Month Program Pays Big

"I am using your 'Loyalty Month Program' and it has exceeded all of my expectations. Attendance has trebled at the mid week service. Interest in all the services is big. I thank you. Help me again."—Benjamin S. Haywood, White Temple M. E. Church, Anaheim, California.



### Dr. Yourd Goes to Elgin, Illinois

Dr. Paul H. Yourd who edits the "What to Do" page of CHURCH MANAGEMENT has accepted a call to the First Congregational Church of Elgin, Illinois. He will begin his duties there on January first. This church with a membership of 950 offers all the opportunities for work and progress associated with the best of suburban locations. He will continue his relationship with this magazine.

### Credit Plan for European Protestantism

According to the report presented by Dr. Kenneth D. Miller to the executive committee of the Federal Council of Churches the restoration of the European churches is to be financed by a credit scheme. Dr. Miller states that the churches prefer this plan to out right gifts. An evangelical credit association will be established and shares sold through Europe and America. This will be distributed to the churches as a loan to be amortized by a five per cent annual payment.

### C. E. Expansion

Christian Endeavor is keeping pace with the changing world. The United Society has just announced the appointment of four men into very significant offices. Stanley B. Vandersall becomes the superintendent of the department of Christian Vocations. Carlton M. Sherwood, formerly superintendent of the New York Union, has been named as Extension Secretary with large financial and executive responsibilities. Carroll W. Wright will have charge of a Travel and Recreation Department while Harold Singer is the newly elected secretary of the mid-west. Each of these men has considerable experience in various phases of Christian Endeavor leadership and represent the aggressive policy of the present day society.

### New \$400,000.00 Educational Building

The Collingwood Avenue Presbyterian Church of Toledo, Ohio, has just dedicated a new building for religious education costing \$400,000.00. It will be one of the most complete educational buildings in America. The seven departments of the Sunday school will be housed in individual assembly rooms with smaller class rooms opening from them.

All of the rooms are above the ground with the exception of the engine

and boiler rooms. There is a men's lounge which is open for the use of traveling men and others on week days. In addition to the departmental assembly rooms there is a large assembly hall which seats 750 equipped with stage, moving picture screen, curtains, border and footlights. Kitchen, gymnasium, showers, and all other rooms are equipped with most modern conveniences.

### The Eldridge Line of Church Plays and Entertainments

Nationally known for their genuine worth. Free Catalog of Clean Plays, Operettas, Pageants, Action Songs, etc.

Quicker service than you expect.

**Eldridge Entertainment House, Inc.**  
Franklin, Ohio

Also—922 So. Ogden St., Denver, Colorado

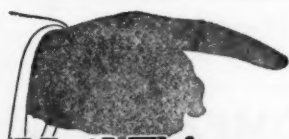


## Men With Vision Succeed the Parish Paper Way

**T**HE average minister wants to be a successful pastor, and in vision oftentimes he sees the large church which will some day replace the present church building. He sees every pew occupied at all services and every auxiliary functioning to the fullest extent. There are many plans that help a minister in his work, but the best is the Parish Paper Idea, which was originated by The National Religious Press.

### STANDARDIZED PARISH PAPER SERVICE

**H**UNDREDS of churches in every State in the Union and Canada now use our cooperative service, and all testify that a parish paper is the best means of building up a church and helping the pastor in every line of duty. Send the coupon for full particulars, samples, and testimonials from pastors of city and rural churches.



**Mail This  
Coupon Now**

The National Religious Press, Grand Rapids, Mich.

Send samples and full particulars of your Parish Paper Service, without obligating me in any way.

Rev. ....

Street ....

City.....State.....

C. M.

## NEW \$5.00 ACCIDENT POLICY

**For Ministers, Ministers' Wives, Sunday School Teachers, Public School Teachers, and Many Others Engaged in Christian and Educational Work**

Our SPECIAL ACCIDENT policy costs only \$5.00 per year payable either \$2.50 semi-annually, or \$5.00 annually in advance. A double policy costs only \$10.00 per year, and it doubles every benefit paid. This SPECIAL ACCIDENT policy becomes effective from date of policy, and it pays for both total and partial disability.

A single policy costing only \$5.00 per year pays benefits as follows:

Accidental death .....	\$1000.00
Loss of both eyes .....	\$1000.00
Loss of both hands .....	\$1000.00
Loss of both feet .....	\$1000.00
Loss of one eye .....	\$ 500.00
Loss of one hand .....	\$ 500.00
Loss of one foot .....	\$ 500.00
Loss of one foot and one hand .....	\$1000.00
Loss of one eye and one hand .....	\$1000.00
Loss of one eye and one foot .....	\$1000.00
Partial disability, per week .....	\$ 10.00
Temporary total disability, per week .....	\$ 10.00

Write for literature and a membership application blank. Please be sure to state your DENOMINATION and AGE at last birthday. Mention CHURCH MANAGEMENT.

THE MINISTERS PROTECTIVE SOCIETY  
Meadville, Pennsylvania

### A.A. HONEYWELL, A.I.A.

CHURCH ARCHITECT  
Indianapolis, Indiana  
Specialist in  
Modern Church and Sunday School Buildings  
BOOK OF PLANS, \$1.00 (Fourth Edition)

"We guarantee our advertisements"



### PULPIT and CHOIR GOWNS

Embroidered Pulpit Hangings,  
Bookmarks, etc.  
Custom Tailoring for Clergymen  
Specialists in Church Vestments and  
Embroideries for half a century

Cox Sons & Vining  
131-133 E. 23d St. New York

## PRINTED CHURCH SUPPLIES

WRITE US if you are planning to publish a church directory or Financial Report. Get our prices on general job printing. REMEMBER, we supply single and duplex collection envelopes and pledge cards. Samples free.

RIGHT NOW, we have very attractive propositions in personal stationery. Write for samples and prices.

**WOOLVERTON PRINTING COMPANY**  
Cedar Falls, Iowa

## WOMEN DISCUSS INTERRACIAL THINKING

A conference of both white and negro women was recently held at Eagles Mere, Pa., to consider the many problems incident to the present interracial situation. The conclusion of their deliberation was that the present church organizations offer the best mediums for breaking down the color prejudice and intolerance and for building a program leading into a better spirit of co-operation. The conference suggested that local interracial groups can do a great deal through the following methods:

"Becoming informed of the facts concerning Negro children in the community;

"Keeping in touch with the juvenile courts, and insisting that Negro children receive the same thoughtful attention and care that is given to children of other races;

"Insisting on the appointment of Negro probation officers;

"Securing provision for recreational opportunities for Negro children, through playgrounds and organizations for training, culture, and team work, such as the Scouts, Camp Fires, Girl Reserves and Hi Y's;

"Encouraging deputations of white and Negro women to sit through trials of boys and girls in the interest of justice and for the consideration of all factors involved;

"Urging constant observation of jail conditions, especially for young people and women—

That there may be proper separation of young offenders from older criminals;

That occupation may be provided; That suitable places shall be secured for them on their release;

By seeing that proper counsel is secured for Negro cases.

"Recognizing the power of the press the church women suggest that;

"Use be made, as far as possible, of the power of the press to influence and create wholesome and just impressions and to bring about better understanding between the races;

"Church women seek to secure the unlimited power of metropolitan papers, and that through church columns topics on race meetings and work which the Race Relations Committees are doing in each community shall be fully recorded;

"Definite effort be made by church women to secure in the press an emphasis on constructive news items and articles in regard to the Negro, rather than on crimes and other derogatory items.

### Lynching Increases

Advance reports show that 1926 will report more lynchings in 1926 than any year since 1922. Total lynchings for ten and one-half months is twenty-seven. That is nine more than in the corresponding period of 1925. The matter will be the subject of federal legislative discussion but at the same time the churches must assume the burden of intelligent and Christian education to help America wipe this shameful record from her present day history.



## CHRISTIANS ARE ASKED TO HELP JEWS

There is probably no people which looks after its own unfortunates with more constant loyalty than the Jews. In most of our American cities the Jewish folk contribute to general charities and then carry on their own work in addition. But the condition of the Jewish populations in Europe has reached a point where a movement of Catholic and Protestant Christians is on foot to assist the suffering Jews. It is estimated that since the World War American Judaism has given \$62,000,000 for the relief of overseas brethren. Now they are raising an additional \$25,000,000.

In Kurland the 'Four Horsemen' have reaped a grim harvest, cutting down the Jewish pre-war population of 60,000 to 12,000, and those who remain are in desperate straits.

For twelve years since the beginning of the Great War, the greater part of the Jewish population of Central and Eastern Europe has faced continued destitution. In large districts 75 per cent of the school children are absolutely dependent on charity. In great cities 90 per cent of the Jewish population is destitute. In towns and villages conditions are as bad and more hopeless. Men and women who until recently were prosperous and supported relief funds are in want themselves.

Now grim despair has robbed some of hope and there is an epidemic of suicide. Insanity has increased ten times. The rickety little bodies of the children are a convincing picture of the need.

All the charitable institutions are hard pressed. Some have collapsed and their inmates have been turned out.

Dr. Bernhard Kahn, in charge of Jewish relief work in Europe, cables: 'Situation Poland—two-thirds without employment and with insufficient or no income—remaining one-third mostly larger business people who had great resources practically wiped out—Literally starving—Institutions on eve of breakdown—Due to special Jewish conditions, economic collapse more felt by Jews than others.' "Special Jewish conditions" is a kindly way of putting anti-Semitism, race hatreds, pogroms.

The movement is sponsored by the American Christian Fund for Jewish Relief, of which Dr. S. Parkes Cadman, President of the Federal Council of Churches, and Judge Victor J. Dowling, a representative Roman Catholic layman, are joint chairmen. Archbishop Hayes of New York has approved the fund. Owen D. Young, an authority on economics, who was associated with Vice President Dawes in working out the Dawes Plan, and George MacDonald are vice chairmen.

### Maligning Mexico

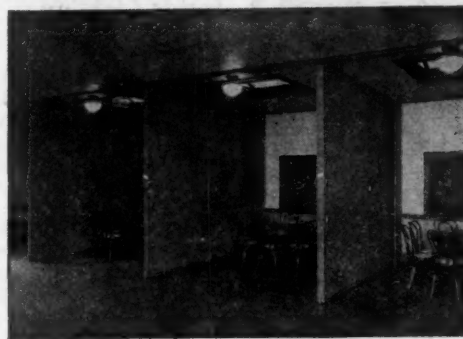
According to Arturo M. Elias, Consul General of Mexico in the United States *Liberty*, a weekly publication is among those periodicals which have joined in the campaign of bitterness and misrepresentation against Mexico. As an example an illustration is taken from *Liberty* which bears the caption, "Catholics withdrawing deposits from the Bank of Mexico in protest against the seizure of Church property." In

## AND NOW—THE IMPROVED

# Cur-ti-tion

Folded into neat cabinets furnished by Curtition Co. OPERATE EASIER THAN EVER—OUT OF SIGHT WHEN NOT IN USE.

A QUALITY FOLDING PARTITION TO BE USED IN THE BEST ROOMS OF THE BEST CHURCHES



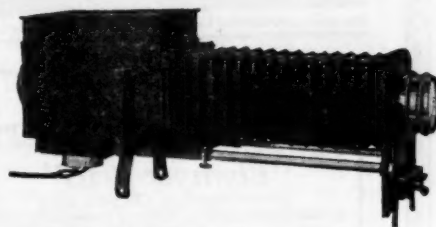
READY FOR EFFICIENT CLASS WORK

No other partition more completely or more elegantly provides class separation. The co-efficient of sound absorption of Cur-ti-tions is so high that one class is not disturbed by the class in session in the next room.

Write today

**Cur-ti-tion Company**

1991 East 66th St.  
CLEVELAND, O.



(Model E—One of the many models for using glass slides.)

## Assuring Church Success

Modern equipment is as important in church management as in business management. Church workers are definitely proving that it is good business to use pictures in all departments for teaching and entertaining.

Spencer Delineascopes are stimulating interest, increasing attendance and making better members in churches and Sunday schools everywhere. Write for helpful information about the one church worker that never tires.

## SPENCER LENS CO.

19 Doat Street

Buffalo, N. Y.

Yes, I want to know more about Spencer Delineascopes for our church work.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
Institution \_\_\_\_\_

# Three Exclusive Features

That Stamp the Individuality of

## ASHTABULA BULLETINS



### Aluminum

Type frames and letters made of aluminum. Light in weight, durable, and will not rust or corrode.

### Inside Lighting

Completely wired and lights concealed in frame. Unexcelled illumination—no unsightly "Goose Neck" at top of Bulletin. We guarantee that every inch of an ASHTABULA BULLETIN can be read both day and night.

### Black Letters on White

This combination makes the Ashtabula Bulletins legible for a greater distance than any other.

Write for Catalog M-11

## THE ASHTABULA SIGN COMPANY

"The Home of Good Bulletins"

ASHTABULA, OHIO

We Buy Used  
Mimeographs  
Rotospeeds  
Neostyles, Typewriters,  
Addressographs,  
and all office machines.

What Have You?

WE SELL  
REBUILT TYPEWRITERS  
DUPLICATORS, Etc.

\$20.00 up. Payments, \$2.00 month and up. All known makes. New Portables of all makes, Repairs, Parts, Ribbons, etc., for ALL Typewriters. Catalogue Free. We are the Ministers and Church Workers Supply House.

Pittsburgh Typewriter  
& Supply Co.

Suite 1020  
339 Fifth Ave., Pittsburgh, Pa.

25,000 CHURCHES USE



Illustrated Booklet and Samples Free  
OSTERMOOR & CO., Inc., 114 Elizabeth St., N. Y.



Bausch & Lomb Optical Co., 689 St. Paul St., Rochester, N. Y.

### Memorial Bells

You could obtain no more beautiful and lasting tribute to your loved ones than a Bell or Peal of Bells.

### "Blymyer Bells"

(For Churches, Chapels, etc.)

The sweet, mellow, inviting tones carry their message afar and sound a call to worship and a message of welcome which really brings people to church. They excel in pure tone quality, volume of sound, carrying power and durability.

Write today for catalog and special proposition—new low prices and liberal terms.  
THE JOHN B. MORRIS FOUNDRY CO.  
Proprietor The Cincinnati Bell Foundry  
Established 1832  
Dept. 52 CINCINNATI, OHIO

## CHURCH BULLETINS

### Changeable Letters

Electric — Non Electric  
All Styles

Send for catalog

### Multiform Bulletins

5728 Wentworth Ave. Chicago, Ill.

Dept. 23

"Please mention 'Church Management'"

reality the photograph, Consul General asserts, is of the opening of a new bank in Mexico City. Officials of the government were within participating in the opening ceremonies when the picture was taken. A second picture has to deal with the hanging of peons in a religious riot. As a matter of fact the picture represented the hanging of bandits long before the present religious controversy. Some strange forces are at work to force a break between the United States and the Mexican government.

### The Objective of the Anglo-Catholic Movement

Mark this great principle for which the Catholic movement stands—All Sacraments; all prayer, corporate or individual; all forms of worship or service; every eternal thing, whether it be of God's direct ordinance or instituted by the Church in her piety and wisdom, are but secondary things, means and instruments to assist us on to our great goal; namely, the union of the soul with God in love.

Therefore, the fundamental—and I beg you to note carefully this adjective—the fundamental question is not whether we possess these privileges, but whether, possessing them, we are employing them in such a manner and spirit as to knit our hearts the more closely to the Heart of Christ. Are my communions, my adoration of Christ objectively present as very God of Very God in the Eucharist, my confessions, my invocations of the saints, imbuing me more and more as the days go by with the thrilling sense of the romance of the love of Jesus?

But let us not fall into the unhappy error of thinking that we are testing these sacred things, saying, as many have said about the value of prayer. "They do me no good; therefore they must be false, seeing they are ineffective." We are not testing them, but they, in very truth, are testing us. If we find that our communions and our confessions are not drawing us into a deeper love for our God, then it may be that in such practices, we are like unto the Pharisees and the doctors of the law at Capernaum when "the power of the Lord was present to heal them," and yet that healing power wrought upon not one of them.—Rev. Shirley C. Houghson, O. H. C., in the Living Church.

### Old Distillery Will Be Church

Beating swords into ploughshares will be exemplified by Trinity Church, Monessen, Pa., when it moves into the converted still-house of the John Gibson distillery, says the Living Church, quoting a recent dispatch to the Lockport (N. Y.) Union-Sun and Journal.

For twenty-five years the congregation has worshipped almost anywhere it could find a tenancy; it never has had a church of its own and when the opportunity arose to meet its growth by acquiring the massive golden-gray sandstone still-house that has stood on its present site for nearly seventy-five years, it embraced it.

The place where thousands of barrels of whisky have been manufactured will be converted into an edifice that architects say will stand for centuries. There will be a rectory and a parish house of the same architectural design as the main building.



## DOLLAR TIPS

### The Mystery Hike

For a sure way to the hearts of his boys of "Cub Scout age," a pastor can well afford to try out the Saturday afternoon hike. The Mystery Hike is a pretty good method. Pick out some spot of public interest, as did the writer some weeks ago when he arranged in advance with the engineer of the big pumping station at the edge of Spot Pond, the beautiful lake which supplies 11 suburban towns and cities of Greater Boston. The engineer was ready to answer all sorts of questions from boys at their most inquisitive age. The boys came away having learned what was the money value of the vast engines which draw the water from the reservoir, the number of gallons pulled through the pipes at each rise and fall of the plungers, the number of hours at a time which each engine works and the entire route through which the water goes in its fascinating journey from the clouds to the dinner table. The afternoon ended in a camp fire in the beautiful Middlesex Falls with bacon toasted upon sharpened sticks, and the contents of bulgy lunch boxes. The hike home completed about four and a half miles in all, and has given this group of boys a widened horizon, an idea of what it costs to bring to their homes one of the necessities of every day life, and of the faithfulness, day and night, of the public servants who watch and operate the engines.

Mystery, in keeping the crowd guessing as to where they are going, adds to the eclat of the whole affair.

Almost any pastor can take his boys of 8 to 12 years of age to the fire station, the round house, the police station, or if in a more rural region, to the town clerk's office, where they can learn how the town is guided upon its way from March to March, and to the mayor's office of some neighboring city, to have explained the working of a city government, or to the summit of a mountain within hiking distance—Henry J. Kilbourn, Stoneham, Mass.

### Four-Page Mimeograph Bulletin in One Printing

The "Dollar Tip" page for September had a short article on "Duplicating Church Calendars." I have been experimenting with a mimeographed calendar also. Most ministers do not have a typewriter with a wide carriage and perhaps my plan will help.

I use the A. B. Dick stencils and print or draw that which will be page one of my calendar upside down in the upper left hand side of the stencil. Page four is made in the upper right hand corner, also upside down. These pages (one and four) should not extend below line 37 on the backing sheet.

Pages two and three are typed in the usual manner right side up on the stencil below line 37 on the backing sheet, writing to line 74.

When this is printed it will be on one side of the paper. If the paper is folded in the middle, pages one and four will be on one side, facing outward and

pages two and three on the other side facing outward. When folded again, pages two and three are inside and pages one and four are in their proper place. This is commonly called a French fold.

To get more material on the calendar, the inside pages may be printed with no division, that is, straight across the page.—R. J. Cornish, Canton, Pa.

### A Parish List

The printed lists of registered voters, arranged consecutively by streets, each precinct on a separate sheet, can be secured free from the Board of Election Commissioners. The list of voters for each block can be clipped from the longer lists and pasted on an index card, thus giving a printed parish list with each block on a separate card. The names of additional families who failed to register should be written on the card opposite the point in the printed list where their house number would fall. The bunch of cards is compact and easily carried in the pocket as a calling list; or two or three cards may be taken out and used for an afternoon's house-to-house calling.—Rev. Hugh Wilson, Chicago, Ill.

### Introducing New Members

I hold a public informal reception for the new members, at the mid-week prayer meeting following the Sunday when a group of people have been received into church membership, which in many cases are not seen in the church again. This meeting I call "good fellowship meeting," and conduct it on the following plan:

First, I announce it from the pulpit and urge all the members of the church, especially the official members, to attend. I have my ushers on hand to greet each person as they come in, and to seat the new members in the best section in the room, if there is any choice. After a song and prayer service, I read a few verses of scripture and give a brief talk on Christian fellowship. I then bring out a blackboard with three questions written on it, and give each person a chance to answer them. 1. Where were you born?, not WHEN for this might embarrass some, especially if there should happen to be a superannuated maiden in the bunch. 2. How long have you lived in the city? This will enable me to know how long the persons have lived here and not identified themselves with the church. 3. What was the principal influence that helped you to make Trowbridge Memorial church your church home? The answers to this question are better than a theological training, for they lead me into the inner life of each, and where to begin to develop an influence that is of intrinsic value to every pastor.

These questions are freely responded to and produce a lively meeting. This gives me a chance to say a few words on the duties of church membership, on attending the church regularly, and giving systematically. I have my church secretary present them with



### "Worth Its Weight in Gold"

is what a pastor said about our Parish Paper Plan.

One trial issue will convince you that you cannot possibly accomplish the greatest work in your community without a Parish paper.

Do not let the winter months slip past without keeping your people informed as to your church activities.

Samples and prices mailed free upon request.

**THE PARISH PAPER PRESS**  
Drawer D      Pana, Illinois

### Let Us Conduct a

## Successful Financial Campaign

### FOR YOU

The Ward Systems' method of money raising for churches, hospitals, colleges and charitable institutions was developed as the result of raising millions of dollars during the past 16 years for hundreds of institutions.

Our system is practicable, appealing, sane, and produces results. No matter whether it is the raising of money to pay off a mortgage, the erecting of a new building, or raising an endowment—WE CAN BE OF SERVICE TO YOU.

Write, stating your requirements—or send for booklet, "16 Years of Knowing How."

**The Ward Systems Company**  
28 East Jackson Blvd.      Chicago

## The Handsomest Communion Invitation No. 3

Lithographed Chastely in Colors



On this card of invitation to the Sacrament of the Lord's Supper the Scriptural phrasing is employed and the pastor's personal invitation added, with the hour of service provided for. The picture is Aubert's fascinating interpretation of the Master offering the cup with the treachery of Judas suggested in the consternation of the disciples.

Price, \$2.00 a hundred

## Communion Invitation No. 1

Same general design as above, but printed in black.

Price, \$1.25 per hundred

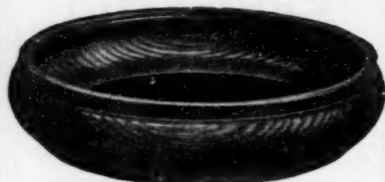
## Goodenough & Woglom Co.

14-16 Vesey Street, New York

Church and Sunday School Specialties  
Send for 100-Page Catalog Today

## New Style Collection Plate

Order on approval. Don't send any money.  
See before you pay—that's our way.



No. 63-44. New Style Collection Plate. Diameter nine inches, plush lined bottom; convex side means double the capacity of ordinary plate; flange on bottom permits stacking any number. Brown mahogany finish or imitation golden oak finish, \$2.65; Genuine walnut, \$3.00.

No. 63-46. Plate. Same as 63-44 but ten inches in diameter. Brown mahogany finish or imitation golden oak finish, \$2.95; Genuine walnut, \$3.30.

Pews, Pulpits, Chairs, Altars,  
Tables, Book Racks, Bulletin and  
Hymn Boards, Fonts,  
Sunday School Equipment  
Communion Ware  
Pulpit and Choir Gowns

Catalogs Mailed Free

## DeMoulin Bros. & Co.

1163 South 4th St., Greenville, Illinois



## Beautify Furniture PROTECT FLOORS

and Floor Coverings by attaching Glass Onward Sliding Furniture Shoe. to your furniture. If your dealer will not supply you, write us.

ONWARD MFG. CO.  
Menasha, Wis.  
Kitchener, Ont.

pledge cards and benevolence envelopes, giving all the new disciples a chance to sign which they usually do. I then have them sing a lively hymn, and form in a circle about the room, sometimes two circles are formed. The people all join hands and sing, "Bless Be The Tie That Binds." This is followed by a prayer of consecration, and a hearty hand shake. The pastor starts out to his right, shaking hands with every person, then the person next to him will follow and so on until the last person stands alone.

The young people then go into another room and play games, while the others visit. Then all are served cocoa and cake.

I find that this method not only interests the new members in the work of the church, but it puts "pep" into many others, so much so that many have said "we never saw it on this fashion before."—E. W. Sharp, Worcester, Mass.

## Addressing Envelope Cartons

A suggestion by Howard Obold, of Perkasio, Pa., for addressing envelope cartons appears in the September, 1926, CHURCH MANAGEMENT.

I have been using gummed paper for two years in addressing envelope cartons, but my method is to buy the narrower width on rolls and thread my Belknap Addressor with it. This provides the automatic feeding, which is much speedier than feeding by hand. I have never heard of anyone else trying this method, but it works most efficiently.—Mary P. Richter, San Jose, Calif.

## Stimulate Interest of Children in Sermon

The Sunday evening service is a problem in many places so far as attendance of children and intermediates is concerned. Here is one way to stimulate attendance and interest. Offer a worthy prize for the best written report of the Sunday evening sermon of say 150 words. Let these reports be made from notes or memory of the sermon as preached on Sunday evening. Two prizes might be given dividing the ages, one for children under 12 and the other for intermediate age. "Hulbert's Children's Bible" may be purchased for a reasonable price and makes a really worth while present. The cost of the book can be taken from the Sunday evening collection if the official board of the church can be enlisted in the movement. It really works.—Rev. John Wood, Grace M. E. Church, Redlands, Cal.

## MOTION PICTURES!

"The Stream of Life," "The Maker of Men," "The Chosen Prince," and many other powerful dramas will be found in our libraries.

We also distribute  
MOTION PICTURE MACHINES  
STEREOPTICONS  
FILM SLIDE MACHINES  
SPOT LIGHTS SCREENS, ETC.

## UNITED PROJECTOR & FILM CORPORATION

1111 Keenan Bldg.  
Pittsburgh, Pa.

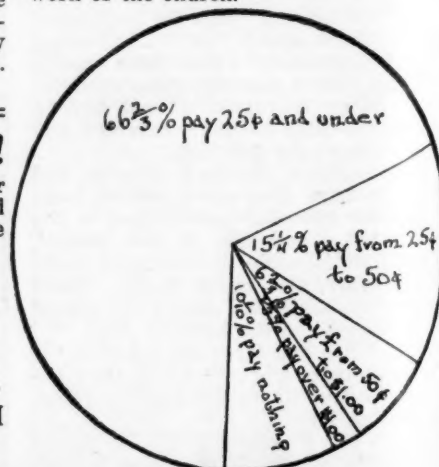
228 Franklin St.  
Buffalo, N. Y.

## THE IMMEASURABLE SCOPE OF CHRISTIANITY

"Even Christian thought has habitually tended to confine Christ's mission to the conscious moral and spiritual needs of the individual man. We have limited and hedged its moral sphere, separating it largely from our social preferences and customs, from business, from politics, as though these belonged to Caesar rather than to Christ. We have thought largely of learning, of science, of art, of poetry, of invention, of civilization itself, as departments which may legitimately exist independently of Christ's rule over them. Christian thought has been most slow in discovering Christ's right to reign over all legitimate departments of civilization, and of human life. Yet with the progress of history and enlightenment there has been steadily forced upon man's thought new interpretations of, and new functions for, Christ's mission in the world. The gigantic evils of slavery of intemperance, of capitalistic despotism, of industrial wrongs, of political graft and betrayal of public trusts,—all these, and all kindred organized wrongs, are coming more and more under the withering rebuke and dissolving touch of Christ's growing reign in civilization. The Church, as under a new prophetic call, seems to be slowly but surely awaking to the fact that it is the mission of Christianity to morally transform and cleanse human society, to ethicise business and politics, in short, to make the whole material outwardness of life a fitting environment for the cultural moral and spiritual life of the race. Voices of highest inspiration, as never before throughout civilization uttering a divine protest against war, the gorgon scourge of history. Christ literally creates and controls today the finest idealism of world-civilization."—George P. Mains in "Science, Christianity and Youth."

## Twenty-five Cents a Week or Less

This is the way that Rev. Paul Lindemann of the Evangelical Lutheran Church of the Redeemer, St. Paul, Minnesota, emphasizes the need of increased giving in his church. The total figures in a great church may look large but this shows that the majority of people are not giving sacrificially to the work of the church.



Amount of Money Pledged per Sunday for Current Expenses, 1926



## Church Furniture

Pews · Pulpits  
Chancel Furniture  
Sunday School  
Seating

American Seating Company

General Offices  
1039 LYTTON BUILDING  
Chicago



## Church Furniture

• Pews •  
Pulpits · Altars  
Chancel Furniture  
• Lecturns •  
Hymn Boards  
Baptismal Fonts

Manitowoc Church  
Furniture Company

Waukesha - Wisconsin

### CAN YOU USE AN ADDRESSING MACHINE?

If you have a mailing list of 200 or more you could successfully use an addressing machine in furthering the interests of your church. Direct mail publicity offers wonderful opportunities for building up a congregation.

If you want information on this kind of equipment address an inquiry to

Co-operative Bureau  
**CHURCH MANAGEMENT**  
626 Huron Road Cleveland, Ohio

"Tell advertisers you are a CHURCH MANAGEMENT reader—It IDENTIFIES YOU."

### Worship in the Center

This is the way that the Westminster Presbyterian Church, South Bend, Ind., looks at it.

#### Bear in Mind

Let Westminster Church be represented by a circle. At the center is the Church Service and Worship. Radiating from that center to the circumference are lines making sections, all within the circle, all with the church service and worship as the center. These sections represent the departments and organizations of Westminster Church: Sunday School, every department and every class; Missionary Society; Auxiliary, every Circle; Choirs; Endeavor; Guild; Circle; Orchestra; Y. M. P. C. These all and all persons in these to be not in little circles outside the big circle but inside the big circle, and just as close to the center as possible. The nearer we come to the center the nearer we come to unity. The center is the point around which all revolves; the point which gives life and meaning to all. All within the circle must swing around the center. Now this is our desire. Keep the life at the heart strong.

### Lectures on Home and Church

Dr. Robert J. Taylor of Pomona College has been giving the following lectures on Tuesday evenings at the One-onta Congregational Church, South Pasadena, California.

#### Religious Education in the Home and Community

How to Teach Religion to Little Children.

The Grade School Pupil.

The High School Student.

The College Student—Modern Young People.

The Home and the Church.

The Home and the School.

The Home and other Community Forces.

#### The Educational Task of the Local Church

The Teaching Body.

The Course of Study.

Organizing the School as a Religious Community.

The Church School in Its Relations.

Week-day and Community Religious Education.

Testing the Results of Religious Education.

Building the Church of the Future.

### Shows a Genuine Titian

The Collingwood Avenue Presbyterian Church of Toledo, Ohio, has attempted to create a larger interest in its week day Bible class by displaying at one of its sessions a genuine Titian, "The Raising of Lazarus." The picture was being displayed in the city and through the courtesy of a commercial firm was placed in the church for the hour.

This learned I from the shadow of a tree,

That to and fro did sway upon the wall;

Our shadow selves—our influence—may fall

Where we can never be.

—Anna E. Hamilton.

Law was made for life; not life for law.



## FINE CHURCH FURNITURE

—let us quote you

Globecraft Church Furniture is made in a large number of beautiful standard designs, many of which are richly illustrated in our catalog.

Or, if you prefer something distinctively different, our Craftsmen can design and build anything you want to your order. The Globecraft line is complete and our prices are always surprisingly reasonable.

Before you buy—compare!

Globe Furniture & Mfg. Co.  
2 Park Place Northville, Mich.

## CHURCH FURNITURE



Just Off the Press!

Our new book describing and illustrating:

### Modern Furniture

for the Church School, Parish House, Community House or Private School. Anyone interested in advising or furnishing schools or parish houses is welcome to a copy.

Write to Dept. M

DE LONG  
FURNITURE CO  
1505 Race Street, Philadelphia, Pa.

## HAVE YOU MADE YOUR WILL?

Many people do not draw their Wills in advance, and as a result, their desires are unfulfilled when they are gone!

The best way to multiply one's life in service is to provide men for the Ministry.

## The Chicago Theological Seminary

offers the way. In its seventy years of work, more than 3,000 men and women have been trained for Christian leadership. The larger part of this achievement has been made possible by the Wills of interested friends.

"Where There's a Will, There's a Way!" Legal advice furnished without charge.

Write for special free booklet on Wills.

**OZORA S. DAVIS, President**

5757 UNIVERSITY AVENUE . . . CHICAGO

## Simplify YOUR WORK BY USING COMMON SENSE

### REVELL'S Treasurers' Records for 1927

Accounts Always Audited and Correct

**Revell's Church Treasurers' Record** Concise—Systematic—Simple—Time Saving  
WEEKLY ENVELOPE SYSTEM  
SELF-PROVING

No. 1 For 434 Subscribers in one year. \$2.50  
No. 2 For 882 Subscribers in one year. 3.00  
No. 2A. For 1430 Subscribers in one year. 3.50  
No. 2B. For 1778 Subscribers in one year. 3.75  
No. 2C. For 2674 Subscribers in one year. 4.50

The Most Simple and Time Saving

**Revell's S. S. Record** FOR SECRETARY AND TREASURER  
By FRANK H. HEAD

For 27 Classes, \$1.50; 65 Classes, \$2.00

**Revell's S. S. Class Books** By FRANK H. HEAD  
Each 20c. Per doz. \$2.40

Nothing more simple, giving a perfect record of entire school, has ever been issued.

**SPECIAL OFFER** A returnable copy of these records will be sent postpaid for examination. Give number of members.

FLEMING H. REVELL COMPANY

158 Fifth Ave., N.Y. 17 N. Wabash Ave., Chicago

## LET US SEND YOU A SAMPLE

without obligation

### ROYAL FOLDING CHAIRS



are easily beyond comparison yet Cost Less when appearance, the unusual comfort and general upkeep are reckoned.

ONE ACTION opens or closes. Stacks compactly, does not tip, rests solidly on the floor.

Several styles and designs to choose from.

#### RECENT INSTALLATIONS:

United Evangelical Church, Trevorton, Pa.  
Kent Lutheran Church, Pearl City, Illinois  
Y. M. C. A., Westfield, Mass.  
Salvation Army, Niagara Falls, N. Y.

Complete descriptions on request

**ROYAL METAL MFG. COMPANY**  
2317 S. Western Avenue Chicago, Ill.

"We guarantee our advertisements"

## A Worth While Program

The Chapel of the Mediator (Protestant Episcopal) of Philadelphia, Pa., announces an evening service in this way. Don't you like its place of emphasis?

### SPECIAL SERVICE TONIGHT 7:45

Special Anthems by the Choir.  
The Weist Brass Quartet.

Short address by the Vicar on "Are All Things Possible With God?"

This service will be worth every effort to get here.

We are not going to give you apples, or loaves of bread; nor are we going to drive the devil out of Philadelphia in the next few weeks.

We do hope to give you one hour and a quarter of helpful, inspiring, reverent, worshipful service. If you can appreciate that you will want to come.

## The League of Clean Speech

This league started in the First Christian Church, Fresno, California, but the originators of the idea are more than glad to have the idea passed along. There is certainly a need for an organized protest against the use of vile and filthy language altogether too prevalent.

The pledge of the organization is: "Trusting in the Lord Jesus Christ for strength, I promise that I will not listen to, laugh at, or tell an unclean story, and at all times my conversation shall be such as will be an honor to the Master."

The Scriptural basis for the League is:

"Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear." (Ephesians 4:23).

Any organized class may feel free to introduce this subject and suggest that the pledge be signed. It requires no other officers or organization than that of the regular organized class.

## New Style for Syndicated Calendars

The Methodist Church of Peru, Indiana, uses one of syndicated calendars for its weekly bulletin but it has added a distinctive touch to it by having a triple fold. On the front appears the announcements of the church. These are continued on the inside fold while the back contains a message from the pastor. The inside is printed in the four columns as usual but it opens very effectively and the attention of the "boiler plate" pages is not lessened.

## New Ideas in Church Fairs

In many churches the annual fair of the women's society is quite the thing. We have been interested in seeing some of the new variations from the old stereotyped way of putting it across. The women of the Congregational Church of Lakewood, Ohio, announced "The House Beautiful." Different rooms in the church were appropriately marked for the various rooms of the house. One was the kitchen and contained the articles for kitchen use, another was the living room, etc. The balcony of the gymnasium was used for the porch and it was fitted with awnings, hanging inside, of course.

Pilgrim Congregational Church in Cleveland had its "Country Street Fair" based on the street fairs of the older countries. Among the items were side shows, tea rooms, mystery box, flower and apple girls and plenty of displays of various kinds of handiwork and merchandise.

## The Message of the Colors

As far as we know the idea of varying the colors in the church bulletin to carry definite messages is original with Dr. Meade E. Dutt of the First Christian Church, Fresno, California. The church lays special emphasis on some particular theme each month and he has sought in the calendar to emphasize the theme by the color arrangement. October was "Stewardship Month." The bulletin was printed in green ink on yellow paper. Yellow stood for gold and the green for life and greenbacks. November is "Education Month." The bulletin was printed on green paper, purple ink being used. The green this time symbolized growth while the purple is the royal purple of education. This scheme also makes it possible for the church to secure all the effect of two color printing at the cost of one color.

## RECONSECRATION DAY

Sunday, December 5

### THREE THINGS TO DO

- 1—Every member in church at least once.
- 2—Every member attending with intention of reconsecration to God and his kingdom.
- 3—Every member bringing pledge, large or small, for church support in 1927, as an evidence of consecration.

(Church of the Mediator, Philadelphia, Pa.)



Wilson

## Rolling Partitions

One Room or Many  
As Occasion Demands

BY the use of Wilson Rolling Partitions large rooms can be quickly transformed into smaller ones for classes, meetings, etc. They are easily operated, and roll out of the way, vertically or horizontally. Can be installed in old as well as new buildings.

Send for 40 page Catalogue No. 27  
THE J. G. WILSON CORPORATION

ESTABLISHED 1876

11 East 38th Street New York City  
Offices in all principal cities

## Where Can You Beat It?

ON THE INTERNATIONAL LESSONS

Arnold's Practical  
Commentary, 1927

Only  
90c  
Postpaid \$1.00

A high spiritual tone has endeared this popular handbook to thousands of readers.

With its hints to teachers, illustrations, blackboard exercises, questions, maps, etc., it supplies the need for a good all-around commentary at a popular price.

ORDER A COPY NOW

F. H. REVELL CO.

158 5th Ave., N.Y. 17 N. Wabash Ave., Chicago

## NEW YEAR HELPS

We are listing here 20 helps for the busy pastor that can be secured from us for \$1.00, cash with order. These consist of 20 sermon outlines, 4 complete pages to each outline, 80 pages in all. The titles are: Gospel Arithmetic; Shortightedness; Excuses, Not Reasons; Four Anchors; Love's Prosperity; Christian Optimism; Spiritual Introspection; More Than Conquerors; Room to Live; Lot, the Man Who Lingered; The Gospel of Hard Work; Acquaintance With God; The Value of Prayer; Disregard Signals; The Failure of Success; The Depths of God; A Question of Life; Slippery Places; A Prosperous Soul; The Excellence of Ordinary Things. All for a dollar bill. Send orders to

## THE CHURCH PRESS

The Pastor's Printer

Lostant

Illinois

Tom Sawyer's  
COMING BACK

Yes, right into your own home, in the Pathfinder. Tom is alive again with all his impishness, his hair-raising experiences, his escapades, his thrilling rescues, his quest for adventure—the very same Tom Sawyer who made Mark Twain famous—and he's coming to you in the Pathfinder. The Pathfinder editor is spending a lot of money so that everybody may have a chance to read this most popular of all American stories. The only way to secure this story except in costly book form is to read the Pathfinder. Every week the Pathfinder is loaded down with just the things you want to read—world news and pictures, brilliant editorials, stories, travel articles, puzzles, humor and miscellany. The Pathfinder is the nation's most helpful and entertaining weekly magazine with nearly 5 million readers—and it comes to you direct from the seat of government. Not sold on newsstands or streets. Mark Twain's masterpiece, Tom Sawyer, will begin in the Pathfinder Jan. 29. You can get the Pathfinder every week on trial 3 months, 13 issues, including Tom Sawyer, for 13 cents, coin or stamps. Send your 13 cents today so you won't miss any installment of this great story. Address: PATHFINDER, 308 Langdon Sta., WASHINGTON, D. C.

Two Magazines  
at the price of one

THIS is an astounding offer giving every minister a chance to receive monthly America's outstanding expository magazine together with CHURCH MANAGEMENT, the business magazine for ministers, at a cost of but \$3.00 per year.

## 1 Record of Christian Work

This is the official magazine of the Northfield Schools. For twenty-seven years it has given America an expository journal equal to the best of those published in England and Scotland. Contributors during 1927 include Robert E. Speer, Harris E. Kirk, A. T. Robertson, J. C. Masee, James Moffat, George A. Buttrick, Hubert L. Simpson and other men of international reputation. In addition there are the departments covering Sunday school lessons, Christian Endeavor topics, Selected Thoughts for the Quiet Hour, and a most complete review of significant religious events throughout the world.

## 2 Church Management

The Business Magazine for Ministers. This is the only journal published which is founded on the single idea of promoting business and executive efficiency in church work. It is filled with practical programs of work, stories of successful methods and persons, discussion of publicity, organization principles, sermon construction and many other things of vital interest.

Each of these magazines covers a distinct field. The combination of the two gives a well balanced ration to every preached whether he be in the smallest or the largest parish.

For a limited time, these two magazines, \$3.00. Cash with order.

If you are at present a subscriber to CHURCH MANAGEMENT we will extend your subscription one year.

Address, Subscription Department,

CHURCH MANAGEMENT

626 Huron Road

Cleveland, Ohio

**Print Your Own Church Calendar**  
 Letters to members, cards, notices, programs. Do them yourself at cost of paper and ink alone. Press \$11, larger \$29, up. Boy can operate. Easy rules sent. Used and endorsed by ministers and churches everywhere. Write for catalog prices type, paper and all information.  
**EXCELSIOR** The Kelsey Co., Q-91, Meriden, Conn.

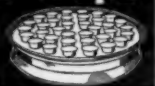
### MONEY INVESTED IN ELECTRIC SIGNS PAYS

Money invested in the proper kind of an electric sign pays the churches big returns. Doubtless you have wondered how signs can be secured and what they will cost. If you are interested address your inquiry to

Co-operative Bureau  
**CHURCH MANAGEMENT**  
 626 Huron Road Cleveland, Ohio

### Individual Cups

Does YOUR Church use this sanitary method? Send for Catalog and Special Offer at reduced prices. Tray and 36 crystal glasses, \$6.50 up. Outfits on trial. Bread and Collection Plates. Thomas Communion Service Co., Box 540 Lima, Ohio



**VICTOR Portable STEREOPTICON**  
 Has established the world wide standard of Projection Excellence  
**HUNDREDS OF ILLUSTRATED LECTURES FOR RENTAL**  
 Victor Animatograph Co.  
 217 Victor Bldg., Davenport, Iowa.  
 WRITE FOR SPECIAL EASY TERMS



### MITE BOXES

For missionary and special offerings. Catalogue free. Samples of various styles sent on receipt of 20 cents.

**Edwards Folding Box Co**  
 Manufacturers of Folding Paper Boxes of All Kinds  
 25 N. 6th St., Philadelphia

### HANDY HAND ADDRESSER

Something New! Addresses 100 in 15 minutes. Prints tickets, writes short messages. Stamps books. Send 10c for sample stencil and particulars.

**HAND ADDRESSER CO.**  
 52 Presque St. Rochester, N. Y.

### SPEAKERS, Writers, We assist in

special articles, papers, speeches, debates. Expert scholarly service suited to your requirements, highly endorsed.

**AUTHORS' RESEARCH BUREAU**  
 Room 485, 500 Fifth Avenue New York

"We guarantee our advertisements"

## Classified—For Sale and Exchange

The Market Place for Men, Ideas, Church Supplies and Service  
 Rate for Advertisements inserted in this department—five cents per word; minimum charge—75c.

Forms close fifth of month preceding.

Address Classified Department, Church Management,  
 626 Huron Road, Cleveland, Ohio.

**Winston's Loose Leaf Encyclopedia**, practically new. Encyclopedia Biblica, one vol., half leather, good condition. Universal Anthology, 33 vols., by Richard Garnett, buckram, limited edition. Good as new. Will trade. Want Bausch Lomb, Opaque Projector, Trans Lux Screen, Remington Portable Typewriter, Film Slides. What have you? No. Books. F. W. Ollis, Olathe, Kansas.

**Wanted**—Financial representative to interview residents of Southern California parish in interest of building fund. Seventy-five thousand dollar building nearly completed. No swivel chair experts need reply. Address D. C. S., 4585 Utah St., San Diego, California.

**Church Bell**—extra fine quality. 36-inch, 900-pound metal church bell ready to install. A bargain if taken at once. Rev. L. C. McDonald, Tekonsha, Mich.

**Collection Envelopes**, eight cents per carton. Printed, numbered. Write Dufold-Trifold Co., Trenton, N. J.

**Battleship Linoleum and Cork Carpet**. Government Standard goods or money back. Prices less than wholesale. Rubber Matting. J. P. Redington & Company, Scranton, Pa.

**The Baropticon**, a new high power stereopticon direct to you at special factory price of \$25.00. Mimeographs, typewriters, film slide projector, \$20.00. Movie film for rent, sale, or exchange. Lists free. Pastor's Supply Co., Lockport, Illinois.

**Second-hand Books Wanted**—Hastings' Encyclopedia of Religion and Ethics, 12 volumes; Book of Knowledge. Give full description of binding and condition when quoting. M. T. Turner, 417 East Grace street, Richmond, Va.

**Stereopticon Slides**—"Story of Pilgrim Fathers," "Some Mother's Boy," "Moses," "Joseph," "David," "Paul," "Life of Christ," "Esther," "Boy Scouts," "Ben Hur," "Other Wise Men," "Quo Vadis," "Passion Play," "Ram's Horn, Cartoon," "Pilgrim's Progress," "Billy Sunday," "In His Steps," Numerous Evangelistic Sermons (illustrated.) Slides made to order. Card brings complete list. Willis P. Hume, Oberlin, Ohio.

**Coin Collection Cards or Gleaners**—For special collections and drives these cards have proved the best method for raising money. Made in many styles. Send for samples. Berg Sales Company, Park Place, Watertown, N. Y.

## Relaxation

Choice Bits Collected From Here and There to Encourage Chuckles

### Applied Religion

The Judge: "You say that your husband hit you over the eyes with a mottie. Now will you explain to the court just what a mottie is?"

"Why it's one of those things you hang on the wall what says 'God bless our home'."

### Make Them Wear Them

"Are you in favor of the proposed uniform divorce laws?"

"Yes sir, and I would withhold the alimony until they put on the uniform."

### Three R's

The three Rs of modern feminism are resolve, renounce and reduce.

### Philosophy

"Now James you will tell the class the difference between the stoic and the cynic."

"Yes'm. De stoick is de bird what brings de babies. De sinnick is de place where we washes 'em."

"Mamma, what are you going to give me for Christmas?"

"Oh, anything to keep you quiet."

"Well, nothing will keep me quiet but a drum."—Children, The Magazine for Parents.

Ellen, four, had just returned home after her first morning in kindergarten.

"Well," asked her mother, "how did you like it?"

"I didn't like it at all," she replied.

"The woman put me on a chair and told me to wait there for the present—"

"Well," interrupted her mother, "wasn't that all right?"

"But," continued Ellen, "she never gave me any present!"—Children, The Magazine for Parents.

### Our Lord's Prayer in Meter

We hallow Thy name, our Father in heaven,

And we will forgive as we are forgiven.

Thy kingdom come;

Thy will be done;

On the round earth,

As in Thy great home.

Give us our bread for this single day,

And lead us not in temptations way.

For Thine is the kingdom

The Glory and power,

The great God forever,

The God of the hour.

—Rev. R. G. Stewart.



**DIETZ Individual Communion Service**

THE ONLY REAL NOISELESS SERVICE

**WM. H. DIETZ, 20 E. Randolph St., Chicago**

**Bond Letterheads and Envelopes** printed to your order, 100 each, \$1.50; 250 each, \$2.50; 500 each, \$4.00. J. R. S. Co., Dept. C, 417 Reinhard, Columbus, Ohio.



## THE BEST IN CHURCH SEATING

Latest Improvements—New Equipment  
Fair Prices

You will want to know all about these before you buy.

Write

Co-operative Bureau  
CHURCH MANAGEMENT  
626 Huron Road Cleveland

"Tell advertisers you are a CHURCH MANAGEMENT reader—It IDENTIFIES YOU."

## Bowling Alleys in Your New Church House

What will they cost?  
Are they self-sustaining?  
Who will use them?

If you are interested in these questions, write

Co-operative Bureau  
CHURCH MANAGEMENT

626 Huron Road

Cleveland, O.

# Mirroscope

## in Church and Sunday School

The Mirroscope is a scientifically correct device for throwing on a screen any kind of picture such as a postcard, snapshot, photograph or pictures from books and magazines. It does not compete with the projection devices which are made for large auditoriums but fills a special need in small class rooms and special groups.

### GROUP No. 1

#### A Sunday School Class

The room is small; the teacher is not a skilled operator. But with a sheet on the wall and a few selected pictures illustrating the lesson she has an appeal which grips the attention and teaches the truth. The Mirroscope is light and can be moved from one class room to the other. An investment of a small amount makes this possible.

### GROUP No. 2

#### The Children's Party

It is always a problem to find recreation for these parties. The Mirroscope will help. It makes possible travelogues but it also can be used in guessing games. Have the children guess the names of characters shown. Verses of songs to be learned can also be written on cards and shown in large letters on the screen.



No. 110 Electric Mirroscope

Placed 12 feet from the screen a postcard is enlarged to six feet.

Finish: Shamrock Green.

Lens: 2 No. 110 plano-convex lenses.

Illumination: 2 special incandescent lamps (110 volts). Lamp cord and attachment plug.

Reflecting system: Two parabolic brass reflectors, heavily plated, converging the light rays on the subject with great intensity.

Card Holder: Adjustable holders with a sliding carriage making it possible to change subjects without loss of light.

Dimensions: Length, 12 in.; Width, 13 in.; Height, 10 in.; Weight packed, 12½ pounds.

Price Packed—\$17.50

Send one dollar with your order and pay the balance plus a few cents postage when delivered to you. Or send the total amount and we will pay the transportation. Money refunded if not satisfied after ten days' use.

For a smaller Mirroscope selling for \$9.50 see this page in last month's issue.

### GROUP No. 3

#### The Mission Circle

The circle usually meets in the homes of the members. A big projection machine and slides are out of the question. But with the pictures taken from the denominational missionary literature the leader can put on her own illustrated lecture. Every church should have one of these machines to loan to such groups.

### GROUP No. 4

#### Official Board Meeting

There are a lot of things to be considered — budgets, building, membership, campaigns. There is no way to make the presentation so effective as to show through charts and figures just the exact situation. Ordinary typewritten letters show up large and fine.

**Independent Supply House, 2182 E. Ninth St., Cleveland, Ohio**

1927 Announcement

1927 Announcement

# Cokesbury Religious Educational and Inspirational Texts

## Cokesbury Publications in the Standard Training Course

**T**HE STANDARD TRAINING COURSE has been in use for more than ten years, being prepared cooperatively by several large denominations undertaking a thorough training program. Each year the course is improved by the addition of advanced texts and the elimination of those which have outlived their usefulness for one reason or another.

### TEACHING IN THE SUNDAY SCHOOL

G. C. White \$1.00

"The opening chapter, 'Getting and Holding Attention,' is in itself evidence of the skill of the author in presenting the entire subject."

### LEARNING AND TEACHING

Sheridan and White \$0.80

One of the first and most widely used of the text books issued for this course. Its practical value lies in the fact that it was written by men well trained in the field of religious education.

### TRAINING JUNIORS IN WORSHIP

Mary Alice Jones \$1.00

The author has produced from a rich background of editorial and practical experience a splendid book for those who work and plan to work in the junior department.

### THE PROGRAM OF THE CHRISTIAN RELIGION

John W. Shackford \$0.80

In this book the author has undertaken to answer the question, "How can the Christian Church meet the world's religious needs?" Its study will enrich the life and enlarge the vision of all who read it.

### COMMUNITY FORCES FOR RELIGIOUS EDUCATION

G. Walter Fiske \$0.60

The purpose of this book is to help the Church school worker to a better understanding of the multitude of forces which play upon the adolescent boy or girl and which make for or against his religious development.

### THE TRAINING OF THE DEVOTIONAL LIFE

Kennedy and Meyer \$0.60

Worship is as old as the race and youth respond quickly and naturally to the worship appeal. This is a valuable book for pastor, Sunday school teacher and parent.

### EVANGELISM IN THE SUNDAY SCHOOL

E. B. Chappell \$1.00

This text offers a treatment of the subject at once in harmony with sound educational theory and religious experience.

### MISSIONARY MESSAGE OF THE BIBLE

Edmund F. Cook \$1.00

The author of this book has been in missionary enterprise for years. "One cannot read the book without a clearer, fuller appreciation of the divine plan."

### ORGANIZATION AND ADMINISTRATION OF THE INTERMEDIATE DEPARTMENT

H. H. Harris \$0.70

The author shows a working knowledge of the theory and practice of religious education involved in work with boys and girls of the intermediate age, and points the way for a better understanding of the early adolescent group.

### THE MEANING OF METHODISM

Gilbert T. Rowe \$1.00

Every great Protestant body has been the result of an earnest effort to interpret and make operative the program of Christian religion. This is a clear forceful presentation of the genius of Methodism.

## Bible Texts Issued on the Level with the Standard Training Course

**O**NE of the greatest needs of workers with young people and children is that of a series of textbooks based upon the very best scholarship of the day, omitting the controversial problems which are raised by scholars but guiding the reader in his own study and interpretation of the scripture. Such books are now available, the COKESBURY publications in this field being

### THE BIBLE, ITS ORIGIN AND GROWTH

Costen J. Harrell \$1.00

### A HISTORY OF NEW TESTAMENT TIMES

George M. Gibson \$1.00

### THE MESSAGE OF JESUS

Harvie Branscomb \$1.00

### ST. MARK'S LIFE OF CHRIST

Andrew Sledd \$1.00

### THE LIFE AND LETTERS OF PAUL

Thomas Carter \$1.00

## The Cokesbury Training Course

**T**HIS course is for workers, pastors and others who carry on the work of the Kingdom under the limitations of the small church.

### THE SMALL SUNDAY SCHOOL: ITS PLANS AND WORK

L. F. Sensabaugh \$0.60

### THE SUNDAY SCHOOL WORKER: HIS LIFE AND WORK

L. F. Sensabaugh \$0.60

### LIFE OF CHRIST

Umphrey Lee \$0.60

Order these books through your own Religious Book Store

# COKESBURY PRESS

NASHVILLE

TENNESSEE